The Missionary Herald

VOLUME CIX SEPTEMBER 1913 NUMBER 9

DISPATCHES from China generally indicate the victory of the government forces in their effort to subdue the rebel armies and to re-establish loyal administration in the seceding cities and provinces. The rebel soldiers have not shown up well either in their military ability or in moral courage. They hardly look like devoted patriots; more like looters and soldiers of fortune. Whatever may be thought as to the high-handed and undemocratic methods of the Peking government—and there is much to be said in their defense in view of the performance of the National Assembly and the necessity of maintaining order through the land—there can be no difference of opinion as to the absolute necessity of China's holding together if she is to maintain herself as a great and sovereign nation in the world. One republic of China may be difficult to maintain; two would be impossible. The sympathies of the friends of China watching the conflict cannot but be with the administration of which President Yuan Shih Kai is the head.

China's Collapsing Rebellion

AS we go to press comes the cabled news that peace has been concluded between the Balkan States. It is good news indeed that these five states, Bulgaria, Servia, Greece, Montenegro, and Roumania, may now stop their fighting and seek to heal the wounds that the two wars have made. What an overturn in situation this last war has accomplished! Bulgaria, which seemed to be the dominant and victorious power of them all, is now brought to the utmost expression of helplessness in the face of her ring of enemies. New frontiers have now to be determined, and new and fresh agreements made between these small states. And who knows how long they will abide! When boundaries are artificial and determined under the compulsions of defeat, they may hardly be accounted as finally settled, especially when the people are left on each side to cherish hatreds and foment jealousies and to chafe over the limitations that have been put upon them. We greet even this peace as a happy relief from the terrible atrocities that have cursed these lands of late, but we fear that the Balkans are not yet to be the dwelling place of peace and good will.

Peace Once More

WORD has been received from the missionaries shut in at Chihuahua through a letter from Rev. Alfred C. Wright dated July 28, which reached the Board Rooms August 5. A long convoy of seven trains had arrived from El Paso the day before, bringing some mail and cars of sugar, coffee, and provisions of various kinds. Telegraph lines had been interrupted and communication not re-established. There was no telling when the regular trains would be resumed. Those who came on the trains from El Paso said bridges they crossed were burning behind them before they were out of sight. The hope was for some change that might decide the matter, yet it could not be imagined what that change should be. All were well at the station. The Misses Prescott and Dunning planned to open the school August 1, provisionally.

In Besieged Chihuahua

The situation in Mexico is critical and discouraging, amounting almost to a deadlock between the contending forces. The disposition of foreign powers to press matters to an issue and to involve the United States by forcing its hand produces an unwelcome situation. The course that should be taken is not clear; good men differ in their judgment. The missionaries have quite uniformly and continuously protested against intervention, claiming it would be misunderstood and would embitter the temper of Mexicans toward this country. Without access to the evidence upon which the administration at Washington acts, it would be unfair to express a judgment in the case, but with the principle, on which it is announced the government stand was taken, namely, that the United States cannot recognize a government founded upon assassination and usurpation, it would seem all Christian patriots must sympathize. We wait anxiously to see what the issue will be.

To Reopen Beira

It is cause for rejoicing to all friends of the Board, as well as to all who are interested in the redemption of Africa, that the station at Beira, the port of entry for the Rhodesian Branch of the South Africa Mission, is now to be re-

DR. AND MRS. LAWRENZ

opened. Dr. and Mrs. Richard C. Lawrenz are on their way thither. Dr. Lawrenz was born at Dayton, O., of German parentage, his parents having been born in Prussia. Brought up in a Lutheran church and trained in its school, he was confirmed at the age of thirteen. His education was further pursued in public schools and at the Starling (Ohio) Medical University.

The death of his father interrupted his college course, but after a term of five years' business experience with the Cash Register Company, he finished his medical studies, graduating from Columbus in 1906. Since then he has practiced medicine and has enjoyed some special medical training in Europe. It was on this foreign trip that the doctor met a physician who had been to China as medical missionary, and who gave him his first impulse toward medical missionary work.

Mrs. Gertrude Lawrenz was born in Hamburg, Germany, was educated in the schools of that country and later at Paris, where she spent two and a half years acquiring the French language, coming back to Hamburg to teach French in a school of languages until her marriage. Both Dr. and Mrs. Lawrenz speak German and French as well as English.

The doctor was one of the victims of the recent flood in Dayton, O. Being driven out from his quarters and obliged to start afresh, the question came, why not enter medical missionary service? Encouraged thereto by his wife, he offered his services to the Board, and they go as joyfully as they are sent to this important enterprise at Beira.

India to the Fore

The celebration of the Centenary of the Marathi Mission in West India will occur in November. Elaborate plans for these exercises are being matured by committees on the ground. This rounding out of the first hundred years of the American Board's mission work in India calls for notice on this side of the water also. We trust that the event will be duly recognized in our Congregational churches.

Attention is called to the July number of the Envelope Series, entitled, "India One Hundred Years After," written by Secretary Patton with a

view to setting forth in a broad way some of the achievements of the century which call for rejoicing and hope. Copies of this publication can be had by pastors and others desiring to mark this event.

Another Recruit for Africa

MISS MINNIE TONTZ, also on the way to Africa and the Rhodesian Branch of the South Africa Mission, was born in Highland, Ill., of Swiss parents. The death of her father when she was but two years old left her one of a large family of children, the care of whom fell upon the capable mother. Gathering at the mother's knee for evening devotions in early childhood, the first impulses of Christian faith and life were gained. Educated at the public schools of the place, Miss Tontz came to Oberlin, where she studied in the academy and the college, receiving the Bachelor of Arts degree from the latter last June. She has been a member of the Congregational church in Highland since the age of thirteen; has followed courses in Bible study in Oberlin, and has undertaken some lines of Christian work there, particularly as member of a Student Volunteer Band deputation. Having met Rev. and Mrs. Thomas King, and learning of the urgent need of teachers in Africa, Miss Tontz goes out with genuine desire to share with the people of Africa what she has and what they have not.

MISS TONTZ

What Next in Turkey

UNDER this title a new book on Turkey, written by Secretary Eddy and published by the American Board, is to appear early in September. Designed especially for use as a study book for the young people in our churches, it deserves a much wider reading, and at its low price of twenty-five cents is certainly within the reach of all who wish to acquaint themselves with this country, so prominent in the world's view and so markedly a mission field of the American Board.

From Iowa to Turkey

MR. CARL COMPTON goes out under term appointment for teacher's work in Anatolia College, Marsovan, Turkey. Mr. Compton was born on an Iowa farm, of Scotch-Irish parentage. Passing through the grammar and high schools of his home town, Stuart, he was graduated in 1913 from Grinnell College, his major studies being history and English. With the ordinary religious training of a Christian home, church, and Sunday school, Mr. Compton joined the Young Men's Christian Association and the Friends Church at the age of fifteen. Since then his religious life has been much more active; religious work especially has developed along Young Men's Christian Association lines. As assistant to the boys' secretary in the Des Moines Young Men's Christian Association, as secretary for one year and president for another of the College Young Men's Christian Association, and through service on "gospel teams" sent out to near-by towns, Mr. Compton has gained practical experience in Christian work. His missionary interest dates largely from the summer conference at Lake Geneva a year ago.

MR. COMPTON

Sad Times in the Balkans

THESE are trying times for the American Board missionaries in the Balkan States, the "darkest days since I joined the mission in 1891," writes one. The second Balkan war makes it "hard to smile." Advance and retreat of armies cause sudden shifts of power, where cities and large re-

gions are brought under new masters; tenure of place becomes uncertain and all forms of work are interrupted, not to speak of plans for the future. For example, if Salonica is to be kept in Greek control, a new situation will have to be met there; what will become of missionaries trained to work among the Bulgarians? Boundaries that seemed to be fixed, or nearly so, have now all to be gone over again, and racial and religious animosities that were bad enough before are now intensified by the frightful cruelties and oppressions of which it appears all parties have been guilty.

The revelation of this war between the allies as to the character and temper of these "Christian" states is bitterly discouraging. With peace once more secured, the missionary propaganda must be taken up again, with such readjustments as are made necessary, in the hope of teaching these peoples who seem almost savage in their barbarities a more excellent way. The prayers of the Board's constituency are most earnestly asked for the hard beset missionaries in the Balkan lands.

The Zurich Convention

SEVERAL missionaries of the American Board were among the multitude assembled at Zurich early in July for the World's Seventh Sunday School Convention, which closed July 15. One of them was Rev. C. H. Maxwell, of Natal, homeward bound on furlough, who was much impressed with this remarkable gathering, not only unparalleled in attendance, but of large importance for the intellectual and spiritual quality of its forty-five sessions, covering eight days. The Great Commission sounded the key message of the whole meeting. This keynote was sustained in the missionary emphasis brought to the convention by the reports of six commissions appointed and at work for several months previous to their meeting in Switzerland. One of these commissions dealt with Continental Europe; another with India; third, the Far East; fourth, South Africa; fifth, Mohammedan Lands; sixth, Latin America. Special mention is made of the report of Mr. H. J. Heinz, chairman of the Commission to the Orient, who, on his way to Zurich with twenty-eight other members, had spent four months touring the field of report.

Seventy countries were represented in the convention, with nearly 3,000 delegates, besides fully as many more unregistered visitors. The president for the next three years is Sir Robert Laidlaw, and the next convention is to be held in Tokyo, Japan, in the autumn of 1916. Pledges of $125,000 were made for the support of the association's work between now and the meeting in Tokyo.

Roman Catholic Missionary Benevolence

THE New York *Evening Post* summarizes a report of the Society for the Propagation of the Faith (which is the general foreign missions body of the Roman Catholic Church in all lands) covering the year 1912. It shows that year to have been the banner one in recent times, the total contributions being $1,610,315, an increase over the preceding year of $155,469. France as usual leads in giving, with the amount of $621,366. The United States comes second in the honor list, with a total of $196,013, an increase of nearly fifty per cent over last year.

The report was made public, through the National Director of the Society, the Rt. Rev. Mgr. J. Freri, who adds a special word of praise for the United States, which he declares is steadily leading all the nations in increasing its gift year after year. He attributes the zeal of the laity in this respect to the arduous labors of Cardinals Gibbons, Farley, and O'Connell.

When one reflects upon the size of the Roman Church in all the lands thus represented, the total gift instead of seeming large seems pitifully small—only a little more than a third greater than the income of the American Board for the last year.

THE accompanying picture of the campanile at Rangoon in Burma shows a reproduction of the tower of the Salem Tabernacle, erected in memory of Adoniram Judson, one of the first missionaries ordained at that Salem Tabernacle, whose career in Burma is one of the glories of modern missions. The undertaking is due to the generosity of Dr. J. Ackerman Coles, of New York, whose liberality also provided the historic tablet which was recently unveiled on the front of the Tabernacle in Salem. The Westminster chimes which are to be installed in the tower will sound forth statedly, a reminder of the missionary contribution of America to India and Burma.

Salem in Burma

THE RANGOON CAMPANILE

REV. W. C. FAIRFIELD, of Taiku, forwards an instructive quotation from a recent issue of the *Republican Advocate* of Shanghai. It is the conclusion of an article on the relations of Russia and China on the Mongolian question. The writer is understood to be a Yale graduate; the journal is a Chinese paper printed in English in Shanghai, and the tone of the article, it is felt, very fairly represents educated Chinese opinion:—

Confusing Christianity in China

"To review Russia's past dealings with China, or again to enumerate the many ways in which we feel ourselves aggrieved, would be useless, but we will, in conclusion, express our surprise at the small influence Christianity appears to have in the dealings of so-called Christian nations with those weaker than themselves. One reason that was urged for the inclusion of non-lending nations, such as Russia, in the Loan Agreement was, that it was better all should act together than that certain powers should be free to act singly. Whatever this may have meant, there is little evidence of the Golden Rule, or of the teachings of the Founder of Christianity, in Russia's dealings with China in the past. Unfortunately this has become a commonplace in international politics, *e. g.*, the indefinable horrors to which European lack of altruistic principles subjected the Balkan States for centuries. It is one of the enigmas of the age that the Church, which spends millions yearly to convert the world to its own faith, which makes elaborate arrangements for the elevation of individuals, does hardly anything to relieve helpless suffering when that suffering is caused by national or international politics. The splendid self-sacrifice of the missionaries in our midst is frequently neutralized by the selfishness of their governments, and we hope they will let this truth be widely known."

Mr. Fairfield's comment is that while the United States at the present time is in good standing with the Chinese, so that the article does not apply directly to this country, yet these remarks show the influence of foreign governments favorably or unfavorably on mission work. The Chinese expect that Christian, or so-called Christian, governments will act in a Christian way; so that the way they do act is taken as evidence of what Christianity really is. Unfair though the inference may be, there is abundant evidence that such an attitude is taken, and an incident like the California Land Bill has its reflex influence in the Orient sooner or later. We cannot escape the eyes of an inquisitive and reasoning East, now watching America closely.

Service a Christian Idea

A SIGNIFICANT story comes from Japan concerning an incident connected with Professor Peabody's lecture at the University in Tokyo on the subject of "Liberty, Culture, Service." This lecture was superb and highly praised, so that when the emperor heard of it he expressed a desire to read it. Although the professor spoke entirely without notes, some one had reported the lecture in shorthand. A missionary, who happened to spend a half hour on the train with the Japanese professor who was appointed to translate this report for the emperor's benefit, learned that he had found it very difficult to choose just the right word to translate "Service" in the heading of the lecture, because the idea was not to be found in Japanese thought.

So Christianity has filled and glorified the idea of service.

A Resting Place Indeed

"IT is a bit of heaven," said one of the tired missionaries after a fortnight at Minnie's Seaside Rest, Old Orchard, Me. This beautiful home, given in memory of a little child whose oft-expressed wish was "to take the tired off somebody," has been a haven of rest and refreshment to missionaries and other Christian workers through another summer. During July missionaries from China, Turkey, Mexico, and India, as well as Christian workers from Montreal, Washington, Springfield, Chicago, and other cities, have shared in the hospitality of the Rest.

Mrs. John W. Conklin, editor of *The Mission Gleaner*, organ of the Woman's Board of Foreign Missions of the Reformed Church in America, writes enthusiastically of her delightful fortnight in that company and of her appreciation of the skill and devotion of the manager, Mrs. S. C. Gunn, who, she declares, is the heart as well as the head of the Rest, and who leaves nothing undone that will add to the pleasure of her family.

The Strong Man of China

A CLOSE observer of Chinese events, writing from Peking recently, remarks that the various efforts to start a revolution to upset the government seem to be coming to naught, and that some of their promoters may take trips abroad for their health. President Yuan wisely takes a conciliatory attitude, and nothing is said about treason. Dr. Sun Yat Sen, who has since fulfilled this prophecy by his flight to Japan, is probably a genuine patriot, but few have confidence in his judgment after his astounding policy of recent weeks. He has telegraphed to a friend in Peking that he will quit politics. It seems a pity that he got into them again, for his high standing as an unselfish patriot has been hurt, it is feared irreparably. A recent published interview with President Yuan quotes him as follows:—

"There are really no serious differences between the north and south; they are the invention of designing politicians. I harbor no rancor toward foolish persons who have been misled by false reports. Why should I want to be a Napoleon when I might become another Washington? I believe that sentiment plays a great part in the affairs of humanity and of nations. Recognition by America cannot fail to stimulate our people to deserve the trust."

Death of Rev. Charles H. Holbrook

A CABLE message received at the Rooms, August 16, from Treas. W. W. Peet, of Constantinople, bore the sad news that Rev. C. H. Holbrook, of Sivas, was shot and killed at Soushehir, eighty miles east of Sivas; that no details were known and that Rev. E. C. Partridge had gone from Sivas to Soushehir to inquire into the circumstances of his colleague's death. The State Department at Washington reports that the United States Embassy at Constantinople also is making inquiry. We await particulars of this tragic event, concerning which fuller word may be expected in the next issue of the *Missionary Herald.*

A STATE BANQUET AT FOOCHOW

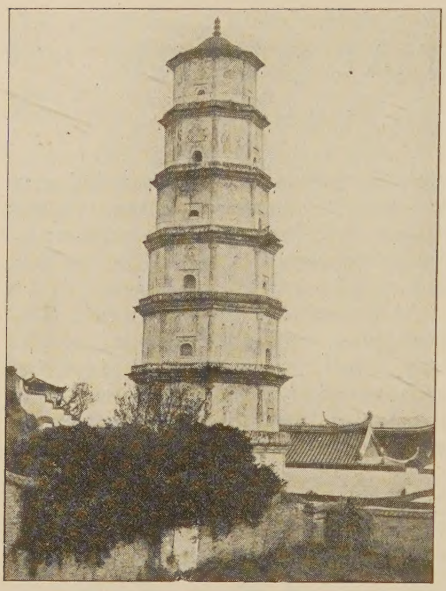
By H. W. KINNEAR, M.D., of Foochow

IT was given May 10 at the banquet hall of the Foreign Board office, to celebrate the recognition of China by America. The invitations came a few days before, and were signed by the Tu-Tu, General Sung, the provincial Governor Diong, and the president of the Foreign Board, Mr. Uong. The Americans invited were supposed to represent the different institutions carried on by the Americans here, and and fixed bayonets, who presented arms as the chairs passed them. It was rather overpowering for common people to be received in such a fashion, but we all survived the ordeal.

At the entrance to the parlor, General Sung waited to receive us. He was in full dress uniform, and gave us each a cordial handshake as we passed in. I found in the room a number of acquaintances, including my former

FOOCHOW MISSIONARY HOSPITAL — EAST FRONT

so I came in as the representative of the medical work. We hurried through the morning work at the hospital; then I came up and dressed. President Beard and I draped our waiting chairs with the Chinese and American flags, to show that we were celebrating in earnest, and when Mr. Hodous was ready we started in a procession for the Foreign Office. Whether or not it was the flags that we carried, we went into the office between a saluting row of soldiers, the last lot being General Sung's body guard, with their filled cartridge belts patient, Mr. Ling, the salt commissioner, and so felt pretty much at home in a short time. I found that Mr. Lo, the interpreter for General Sung, who is a graduate of Oxford, is a brother of a former patient, who is now in Shanghai getting ready to go to America for his education. Both are sons of the late Lo-fen-lo, who represented China in England for a long term. I made the acquaintance of Mr. Ling, who is at the head of the customs here. He is a graduate of the arsenal school, speaks good English, was for several years a commander on one of the gun-



THE WHITE PAGODA, FOOCHOW

Nine hundred years old
Opposite Foochow Missionary Hospital

boats of the Northern Squadron, and was for some years attached to the legations in England and Europe. We found out that he has two grandsons in our college. He happened to sit next to me at the table, so I had a good chance to visit with him.

When all the guests had arrived, General Sung escorted the Consul to the table, and the rest of us followed and found our places. The feast was all in foreign style and was very well prepared, though it lacked the little finishes that the presence of an American woman would have given it; most of us quite enjoyed it, I am sure. One of the men who can speak no Chinese was between two Chinese who could speak no English, so he had a dry time as far as conversation was concerned, but he had a good chance to attend to the food.

Before the dessert was served, General Sung arose at one end of the table, and the president of the Foreign Board at the other read a speech of welcome (for the General, I suppose) which in turn was translated into English by Mr. Lo. In replying to this welcome the Consul said some good things, most of which he had said less briefly at the recognition celebration Wednesday; but in closing he put in one or two sentences that were different and espe-

PRESIDENT BEARD AND STUDENTS OF FOOCHOW COLLEGE

cially good, and put in a way not to offend the Chinese, although his interpreter did not do him justice. The gist of them was to the effect that he hoped they would learn to know our God and honor him, and that if they did so, that is if China did so, He would bless China.

There must have been about thirty-six of us in all, and after the last course had been served we were taken out to the court, where the camera had been set and a picture of the crowd was taken. After the photograph was taken, the Consul, Vice-Consul, and interpreter took their sedans and the rest of us followed, and we went home to think over the events of the afternoon.

One cannot but feel that the Chinese do certainly appreciate the attitude of America toward them. I do not see any evidence of any doubt of America's good intentions toward her. Sometimes the expressions of the Chinese are *too* strong when they speak of our relation to China, but the feeling that the United States means to do about what is right toward China is very deep-seated among all classes of the Chinese people.

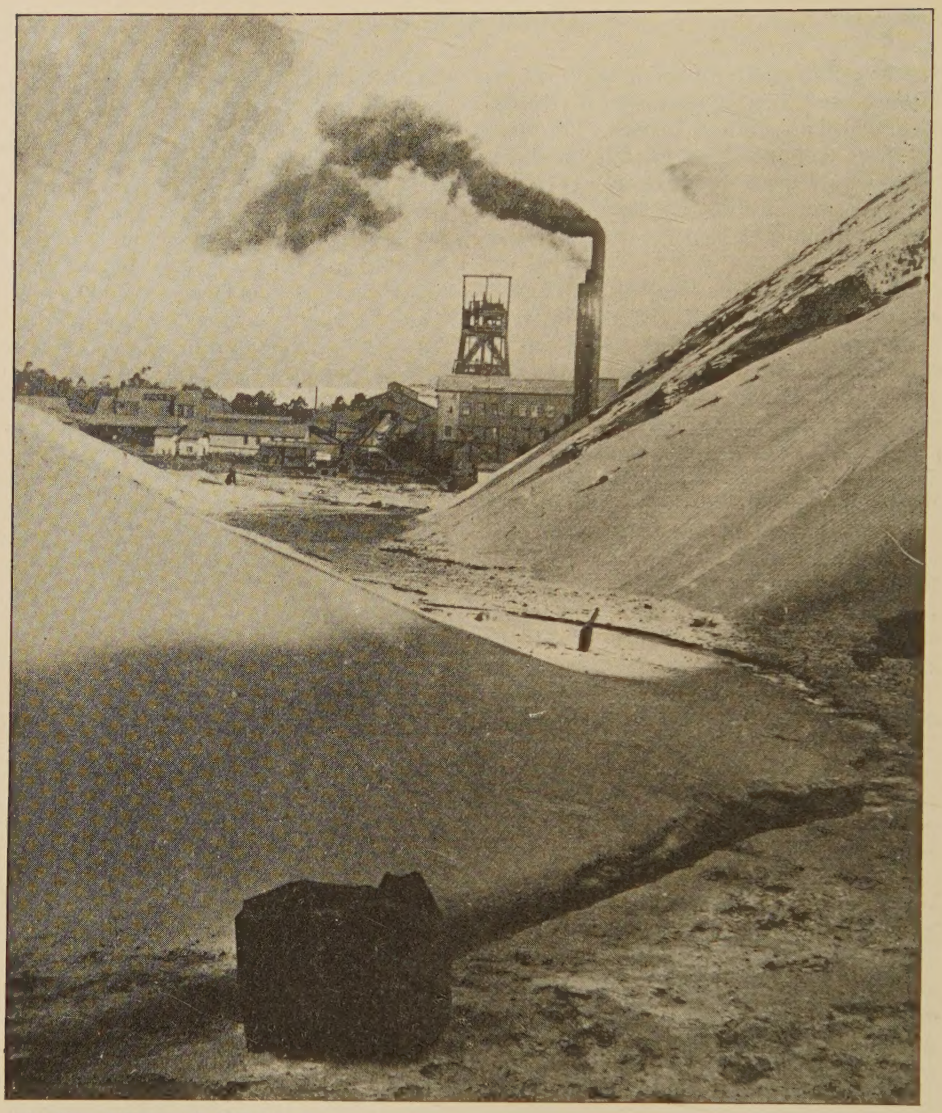
Pray for China at this time, for she needs all the help that we can give her during these months of transition. She has accomplished greater things already than you can realize, but there is still much to do.

THE CITY OF GOLD

By Rev. F. B. BRIDGMAN, of Johannesburg, South Africa

LET me picture the field we are sent to cultivate and then briefly describe the actual position of the Board's work here. For a bird's-eye view we will take our stand on the rocky ridge which rises abruptly 250 feet above the town. Last night's shower has washed away dust and smoke, the sun shines from cloudless sky, and the air has the tonic of late October in New England. The scene before us thrills me every time I look upon it. At our feet throbs the heart of this city of 237,000. The clanging electrics serving more than a score of suburbs, the hundreds of autos and motor bikes, the shriek of trains, the imitation skyscrapers (nine stories only), the jostling on the sidewalks, the hotels, theaters, bioscopes, the churches and new Young Men's Christian Association, with a Yankee secretary, the ads of "57 varieties," Post Toasties, and the unfailing corner saloon combine to make one feel that he has been whisked out of Africa on the wings of an aëroplane and dropped down into Chicago! And like the Windy City, Johannesburg boasts magnificent distances. On every side are attractive residential suburbs—some the homes of clerks and artisans, others appropriated for the palaces and parks of gold kings.

Even to a stranger the *raison d'être* of this magic city is obvious. On the edge of the town, sometimes in its midst, tower black smokestacks, belching yet blacker smoke. Near each chimney rise the "dumps," huge mounds of "tailings," or mine refuse, shining like truncated pyramids of snow. The breeze being favorable, the roar of the rock-pulverizing "stamps" sounds like the rush of the surf on a distant shore. To right and left, as far as eye can reach and farther, extends the line of smoke indicating the mines along the sixty miles of the Witwatersrand (white-waters-ridge), usu-



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A GOLD MINE AT JOHANNESBURG

The piles of "tailings" are nearly pure white

ally termed the Rand. What an immense industry is this search for gold! Last year 29,000,000 tons of rock, at depths of from 1,500 to 4,000 feet, were mined, hoisted to the surface, milled, and treated for the yellow metal. Of the world's gold output, thirty-six per cent is now annually produced by the Transvaal, the United States coming second with twenty per cent.

But for the missionary all this is incidental, merely the background as showing what has brought the natives in such multitudes. Without cheap labor the rock-hidden treasure of the Rand could not be extracted on a paying basis. Thus it is that the "interests" have a highly organized system of recruiting. An army of "touts," white and black, penetrate to remotest areas and round up laborers by the scores, hundreds, and thousands, bringing them at so much per head to the Rand labor market. From every corner

of this broad land south of the Zambezi, and even beyond from Lake Nyasa, hither the toilers come in such numbers that not less than 270,000 are here at a given time, and this means at least 400,000 individuals in the course of a twelvemonth. The Scriptures are distributed on the Rand in *thirty* native languages, amongst which Zulu, spoken and printed, holds the premier place as a medium of inter-tribal communication. Last year this black host earned wages to the amount of about $40,000,000, a partial answer to the cry that the native won't work!

The effect of bringing such unsophisticated children of the bush into the absolutely novel allurements and snares of city life, or I may better say into a vast mining camp only twenty-seven years old, with its vice and criminal class, is too big a subject to discuss here. Certain it is that while the vast majority come to Johannesburg as harmless savages, the overwhelming tendency of their apprenticeship is to send them back devils. And who cares? While there are some exceptions, seldom indeed does magnate, director, manager, shift-boss, or other employer in store and household take least thought for the black man, except to get the most out of him; to look somewhat after his physical requirements of course pays, just as in caring for live stock. And besides the indifference to the worker's welfare so common at home, there is here the harshness born of racial scorn and hatred.

Another side? Yes, there are missions, the only organized effort looking to the moral and spiritual health of the thousands thrust into this bewildering, dangerous world. Let us not forget, either, that this change of environment makes the native more susceptible to good as well as evil. The separation from kraal, friends, and tribal associations opens the mind to innovation, and smashes that innate stubborn conservatism at once the bane and blessing of the African. Hence it is that many a native born within hearing of the mission church bell remains an old-time heathen until converted in a city like Durban or Johannesburg. You have heard how often these converts return to distant homes, not devils, but saints bearing the message of light and love. Just this last half-hour I have been conferring with Pastor Mvuyana about the work of such a volunteer missionary whose kraal is 300 miles away, where he has won over a hundred of his fellows to Christ, built two chapels, established a school, and is now himself a candidate for the Bible school!

Our base is the Doornfontein church, one mile from the post office, yet well located as a center. Communicants, including those at outstations, number 417. Due to the incessant coming and going, only about a third are present at a time. The Sunday congregations vary from 400 to 500. The church supports its own pastor, Rev. Gardiner Mvuyana, an earnest, capable worker. The church building, creditable for the circumstances under which it was erected in 1893, has served its day. It is no longer respectable or adequate to the situation. A vigorous building campaign must soon be launched.

Eighteen branches and preaching places are attached to the central church. The Sunday "preaching plan" provides for thirty-one meetings. Of course these appointments depend largely on the corps of more than fifty lay preachers.

Just a word about some of these branches. There is Mayfair, the meeting place for the Crown Mines, five in number, employing 15,000 natives. This is the field assigned to Preacher Mkize, who is supported by a Boston manufacturer. Mkize is a splendid worker, and it is largely due to his labors that we here have a fine lot of members and adherents numbering over a hundred. The room we use as a chapel is very unsuitable and too far removed from the mines. The managing director of the Crown Mines has just promised me a chapel site on their property, and now I want $600, in addition to what the people will give,

for a building. Another outstation is the Robinson Deep Mine. Here we have a chapel finely situated, just at the gate of a compound with 5,000 men. But the work is not progressing as it should for want of a paid preacher like Mkize, to give his whole time to the cause. I have the man, but where can I find the $300 a year needed for his support?

Nine miles from Johannesburg is Germiston, a mining center with over 40,000 natives. We own both land and building, so located as to reach both miners and men employed in the town. There is a nucleus of fifty promising converts. With a paid preacher I believe there would be rewarding growth, with prospect of the place becoming largely self-supporting.

A GREAT BOOK ON AFRICA

By Secretary CORNELIUS H. PATTON

ABOUT the time the American Board pioneers to West Africa were establishing themselves in Bailundu and Bihé, a company from England, of Plymouth Brethren connection, began a mission 800 miles farther in, near Lake Moero, which is close to the southern end of Tanganyika and not far from the spot where Livingstone died. Mr. Crawford, who joined this mission in 1890, remained in that region twenty-two years without interruption—an extraordinary achievement from the physical standpoint alone. Out of his experiences comes this book,[1] which is being received with enthusiastic praise on both sides of the water. The style is vivid, original, entertaining to a rare degree. It is a great piece of writing, which may well be studied by all missionaries who desire to reach the home public. There is not a dull page or sentence from cover to cover. If the abounding rhetoric and the unusual use of words occasionally obscure the flow of the narrative for the man who wants to get at the facts of Africa, such a reader will comfort himself with the consideration that Mr. Crawford attempts only a series of moving pictures in words, clearly avoiding a balanced and progressive discussion of African problems. After reading the nearly 500 pages, you have no clear idea of what these Plymouth Brethren missionaries have accomplished. What you do have—and what far too few missionary books give us—is a series of striking revelations of native life and thought.

The title of the book has been criticized as obscure, but after all it describes what the author is after—a setting forth in vivid terms, based on keen character analysis, of the native point of view, what is going on in the black man's skull when he is listening to your preaching or watching you at your work. Here is a sample: "That old-as-Adam circular hut of his, be it noted, is the seed-plot of all his 'thinking black' ideas, for when natives gather in a meeting they crowd in a circle; then, in true sarcastic sequence, they think and talk in a circle. The eye is circle No. 1, and looking out at the landscape of life it is a case of like eye, like landscape, 360° every time. He rambles round in a circle of speech in the same way that he sees the circularity of seasons in Nature, or the day and night cycle of sleeping and waking. His carved furniture and utensils are all circular, and he borrows from Nature the idea that rotundity is the only safe shape of things. A chief argued with me for a week that by making a square house I had at once

[1] Thinking Black: Twenty-two Years without a Break in the Long Grass of Central Africa. By D. Crawford, F.R.G.S. George H. Doran Co., New York. $2.00 net.

created four points of near or remote breakage—a circle has no weak point, so he argued. The fact is, the whole prospective puzzle in connection with our black man is, how to make him, a round peg, fit into the square hole of civilization."

We commend the book to all who are inclined to belittle the mentality of the African. The picture the writer draws of Mushidi, the chief, is full of instruction on this point—a keen, hard-headed old sinner. This man could parry the logic of the preacher and circumvent his most telling facts in a way to fill a French skeptic with envy. When a deputation from a neighboring tribe urged Mushidi to substitute "hand-lopping" for theft, instead of the death penalty, the chief twitted them with the absurdity of the thing. "We cut off the hand," said they, "because the hand steals." "I," laughed Mushidi, "stab them in the heart, because the hand never stole anything yet; it is the heart who is the thief." This, too, is Mushidi's argument against tearing out the eyes with fishhooks as a punishment for adultery. "Eyes," says he; "the real eyes are in the heart, and death is the only true blindness."

The book is full of unexpected side lights on native character and thought. After a sermon one Negro grunted: "Yes, well may you praise God. He has been good to you." Back of all was the endless Negro suspicion that God is an Englishman. Malemba once interrupted a sermon on the murder of Christ with the stinging retort: "Ay, you white men were a bad lot to go away and kill the Best One like that; we blacks only kill criminals. And then, far from being ashamed of what you have done, you come across the seas to tell us you did it."

So the book runs—something to chuckle over, something to ponder on every page. We are glad to hear that Mr. Crawford is coming to America this fall. If he is half as good a speaker as he is a writer, he will be well worth hearing.

THE UNITED THEOLOGICAL COLLEGE

By Rev. DAVID S. HERRICK, of Bangalore, India

THREE years have passed since the founding of this union institution in South India, and it is about to undergo the test enunciated by our Lord, "By their fruits ye shall know them." The first group of men to take the full college course have just graduated and gone to their respective fields of labor. The accompanying photograph shows their faces, and may serve as a text to illustrate the union character of the institution, as well as to show how far the aims of the college are being accomplished. To take the latter point first, the name, "United Theological College of South India and Ceylon," is certainly justified when we consider that the three men standing in the group are from Ceylon, South and North, or Jaffna, while the three seated are from South India, and well scattered at that, one being from the native kingdom of Travancore in the extreme southwest of the peninsula; another from the Cuddapah district, northwest of Madras; and the third from a district about midway between. Thus they are distributed about as widely as they can be, and in an area containing about sixty million people.

Again, the purpose of the college as set forth in the constitution is to provide pastors, evangelists, and teachers to supply the growing needs of the native church. The evangelistic aim is illustrated in the photograph

GRADUATING CLASS, UNITED THEOLOGICAL COLLEGE, BANGALORE, INDIA

by the South Ceylon contingent, one member of which is already engaged in a distinctly city mission work in Colombo, that port of call for rather more lines of steamships than Bombay, let us say. Again, the young man seated on the left, a graduate of Madras University before he entered upon his theological course, has been appointed to fill an important post as teacher in a theological seminary. In doing this he takes a place till recently filled by an English missionary, who was called into general district work owing to the disablement of two of his fellow-workers and the death of a third.

The pastoral aim of the college is exemplified in the remainder of the group, who are all hard at work either as pastors-elect or assistants. So much for the picture as illustrating the aims of the college.

On the other hand, the union idea is illustrated in it in several ways. First, for example, we note the coming together of men so widely separated that they speak different languages. English binds them together in the classroom. But their main work will be in their own vernaculars: Singalese in South Ceylon, Tamil in Jaffna and Coimbatore, Telugu in Cuddapah, and perhaps Malayalim with Tamil in Travancore; for at least two of the men know two vernaculars each.

Again, we find four missions represented and three mission boards. One of the men from South Ceylon is connected with the Wesleyan Mission; the one from Jaffna represents the American Ceylon Mission; while two missions of the London Missionary Society claim the allegiance of the men from South India. The sixth is working in connection with the Dutch Reformed Church in Colombo. Thus we see that in religious denominations also union is manifested. In addition to the three indicated, viz., Reformed, Congregational, and

Methodist, at least one more is found among the students still remaining in the college.

The college opens in July under new conditions externally. The new buildings are approaching completion, and the students will no longer be obliged to endure the inconvenience of inadequate living accommodations. A large common room in the hostel will give them ample opportunity to meet for social purposes, while the new library, chapel, and classrooms will all make for efficiency on the part of both professors and students. Three bungalows also are being erected for members of the staff, who will thus be brought into closer touch with the students. This must conduce to a stronger feeling of fellowship and college interest, and should react favorably upon all who are connected with the college. The outlook is bright.

MRS. CHENG AND CINNAMON FLOWER

By Mrs. MARY WILLIAMS HEMINGWAY, of Taikuhsien, Shansi, China

"VENERABLE Elder Brother, may I borrow enlightenment? Can you direct me to the foreign hospital?"

In the narrow main street of Taiku City, a mule litter was crowding and jostling its way. In the litter lay a pale, suffering woman; beside it walked an anxious-faced man who for some time had been inquiring in vain for the foreigners' place.

"I can direct you," said the shopkeeper last addressed. "These 'Ocean People' have lived here only two years, and they are not in the city at all. Go out of the East Gate about a mile toward the white wall and the many green trees. That is the flower garden, and there you will find the foreign hospital."

"Then the gods are kind to us and our long journey is nearly over," said the stranger. "We come from the mountain pass of Lingshih, on the South Road. For five days we have traveled, looking for one of these foreign doctors. My wife is ill with a disease which our Middle Kingdom physicians cannot cure. We heard of the skill of the foreigners and wish to try it. The honorable English doctor at the capital was not at home. If this hospital cannot take her in, she must go home to die."

This was in June, 1906. Our first sight of little Mrs. Cheng[1] was when her husband carried her from the litter into the hospital door—a slight, wasted little figure, with a thin child face and great, frightened dark eyes. Scarcely more than a girl she was—twenty years old—but she had been suffering for five years with tubercular abscesses. The women of Shansi with their tightly bound feet fall easy victims to this scourge. One foot and one elbow were terribly diseased, and life and strength were being drained away in those sores. Mr. Cheng himself was a Chinese physician of some note, but he had no hope of curing his wife. The foreign hospital was the last resource.

The foreign doctor thought the abscesses too far gone for cure and proposed amputation, but the idea frightened the patient. So with daily dressings and tonics, Mrs. Cheng's three years as hospital patient began.

"Too stupid to learn anything." That was our first impression of little Mrs. Cheng. She looked at everything with the same dull, heavy eyes, and was so painfully shy that the foreign ladies could get nothing out of her. Added to this, she spoke a curious mountain dialect, which reduced even the native women to

[1] Pronounced Chung.

despair and sign language. So you can see what a problem it was to teach Mrs. Cheng. Her husband saw the other sick women being taught to repeat verses and sing hymns, and he wanted his wife to learn too. It did not seem to fit his ideas of etiquette to teach her himself, but he kept at the Bible-woman to do it. "Grandma Chang, come teach my wife! Now we have been here two weeks and she hasn't learned a thing." And dear old Grandma Chang, who enjoyed nothing better, would sit by the hour saying over the words of the first simple little hymn sheet. But the queer Chinese characters, the new dialect, and, most of all, the completely new ideas were too much for Mrs. Cheng to take in. One hymn sheet was worn ragged with fingering, and she hadn't got it yet. "It's just black scrawls and white spaces," she said. "I can't remember them." Mr. Cheng was quite distressed over this. "You can remember well enough when it's dinner time; why can't you remember those easy characters?" said he.

The Chinese say of one who finds study difficult, "The apertures of his heart are not yet open." Mrs. Cheng declared that there were no apertures in her heart—it was solid like a date. But as time went on some apertures seemed to develop. The first hymn sheet was learned, then another, then another, then the Catechism, then one Gospel after another. The daily washing of the sores made them really much better. Mrs. Cheng brightened up and seemed quite another person. We found out then that she was not stupid at all; it was only pain and shyness which had kept her seeming so. She had a quick ear to catch tunes, and an unusually sweet, clear voice. And she loved to read. After the Gospels were finished, Grandma Chang had to confess that she could teach her no longer, as she had never read farther herself. So after that they studied the rest of the New Testament together.

All of this took time. Mrs. Cheng was with us for many months, sometimes better, sometimes worse, always suffering, and always patient and cheerful. One of the familiar sights of the hospital was the stretcher carrying Mrs. Cheng to Sunday services or Bible classes. Whenever a Bible class of a few weeks was held, Mrs. Cheng was in great demand as teacher for the beginners. They could always find her smiling in the corner from which she

WOMAN'S WARDS, TAIKU HOSPITAL

could not move. No one else was so patient a teacher. The same character she would repeat again and again, till the slowest learner felt sure of it. "When I began reading, they had to be patient with me," she would say.

The foot gave so much trouble that the Chengs finally were willing to have it amputated. This was done in the hope that the progress of the disease might thus be stopped in the arm as well. But it had too great a headway. It was in these days of suffering that Mrs. Cheng sang her way through the hymn book from beginning to end. When we heard her begin singing early, we knew that a bad night was coming. "It is better to sing than to cry," she said. "The pain seems easier to bear." There is one little song, set to a native tune, which is always connected in our mind with Mrs. Cheng those days. She loved it and sang it daily:—

"What though sad and poor I be,
God Almighty cares for me.
All good things he will supply;
On his kindness I rely.

"He will hear me when I pray,
Always with me, night and day;
When I wake and when I sleep,
My kind Lord his watch doth keep."

Tubercular abscesses are treacherous. A sudden turn came for the worse, which made us all hopeless of saving Mrs. Cheng's arm and uncertain of her life itself. It was hard to decide to live as such a cripple, but Mr. and Mrs. Cheng both urged that the doctor try amputating the arm, on the chance of saving life. It seemed a very small chance. And we all loved Mrs. Cheng. Grandma Chang went around among the Christian women saying, "Pray for Sister Cheng tomorrow morning when her arm is taken off."

The morning of the operation, Mrs. Cheng lay with tears rolling one after the other down her poor thin face, and no strength to raise a hand to wipe them away. We had to bend down to hear what she was saying under her breath—"Yeh-su ko lien"—"Jesus, have mercy!" On the operating table, while going under the anæsthetic, they heard the same words, "Christ, have mercy—have mercy!" Only that—over and over again.

"Christ!" Not Buddha! In the midst of our anxious grief came a throb of thankfulness. For here was one who had learned to know the Merciful One.

And He did have mercy on her! After long days of lingering between life and death, in response to many prayers, the tide turned toward life. Mrs. Cheng is well and strong today. And you will not wonder that she is a Bible-woman in our hospital, working with dear old Grandma Chang. Who could teach and help sick women better than she? Though so

MRS. CHENG

pitifully crippled, she never complains. Her face is radiant with peace and joy.

But you may be thinking of my title and wondering, "Who is Cinnamon Flower, and how does she come into the story?" Well, this is how she came. In June, 1910, a villager walked into the home of one of the missionaries, and pointing to a kind of pocket in his ragged coat said: "There's a baby girl in here only a day or two old. Do you want her? Her mother is dead and her father is too poor to feed her."

The baby was laid on the table, whence she surveyed every one with bright, unwinking eyes, and the matter was laid before a council of ways and means. The Fenchow church had lately supported a foundling, so Taiku church was anxious to do as well. A wet nurse was found who took the baby in charge, and received each month the sum of one dollar from the church treasury. But the chief interest this nurse took in the baby was to draw the salary in installments or in advance every two weeks. The Church Baby had gone supplied with all the usual outfit of babies—little blue cotton clothes, a pillow of buckwheat chaff, and a mattress and quilt of blue cotton. But the committee who visited the baby later found her ragged and dirty. The nurse said she had worn out her clothes very fast, but the nurse's own baby may have helped a little.

At about this time a great sorrow came to Mr. and Mrs. Cheng. Their own little child, for whom they had longed and prayed, lived only a little while after birth. The shock and the disappointment were hard for Mrs. Cheng to bear. She said little, but grieved pitifully, and she did not get well. We could not think what to do for her until some one had a happy thought: "Send for the Church Baby and give it to Mrs. Cheng!"

It was an inspiration. The baby came, thin and tiny. It had done very little growing, and when Mrs. Cheng saw it she almost seemed to think it her own baby come back. At any rate, the motherless baby and the babyless mother found just what each had been wanting, and were perfectly happy. Mrs. Cheng got well, and so did the baby—there was really nothing the matter with her except neglect. She grew fat and rosy and cunning. It was wonderful how Mrs. Cheng managed to feed and dress the baby and keep her shining clean (with help, of course, from her husband). Mr. and Mrs. Cheng are both as proud and fond of the child as if she were their very own. They have given her the prettiest name they knew—Kuan Hwa, or Cinnamon Flower, after the cassia blossom, most fragrant of China's flowers.

But in a way, Cinnamon Flower is still the Church Baby, for the whole church feels a kind of partnership in her. Mrs. Cheng can do nearly everything for the child. She feeds and dresses her and keeps her beautifully neat and clean—an example to some other mothers who have both hands and feet. She even sews for her. I think your tears might come, as mine did, to see those straight, patient, painful stitches down the long seams of Cinnamon Flower's gowns.

Now comes a very pleasant part of this story. The Taiku doctor and his family were home in America on furlough last year. When people wanted to hear about the hospital, they sometimes told about the Cheng family. One time they mentioned in passing that Mrs. Cheng had to walk on a very heavy wooden peg leg which tired her and that she really needed a good artificial limb. A kind friend heard and sent in a letter a large sum, enough to buy the artificial leg, and a good balance which was to be for "Cinnamon Flower's education." And so, since our return, the new leg has been made and you can think of Mrs. Cheng going around much more comfortably on her errands of gospel teaching. And Cinnamon Flower's education has already begun.

HOME DEPARTMENT

THE FINANCIAL STATEMENT FOR JULY

RECEIPTS AVAILABLE FOR REGULAR APPROPRIATIONS

	From Churches	From Individuals	From S. S. and Y. P. S. C. E.	From Twentieth Century Fund and Legacies	From Matured Conditional Gifts	Income from General Permanent Fund	Totals
1912	$20,492.09	$10,183.88	$854.52	$1,111.56	$6,900.00	$2,918.67	$42,460.72
1913	19,640.90	4,883.90	649.41	1,269.46	300.00	2,852.87	29,596.54
Gain							
Loss	$851.19	$5,299.98	$205.11	$157.90	$6,600.00	$65.80	$12,864.18

FOR ELEVEN MONTHS TO JULY 31

1912	$228,666.09	$55,206.66	$12,123.59	$109,801.56	$40,566.00	$20,205.47	$466,569.37
1913	231,819.24	46,626.28	14,805.73	124,365.65	34,800.00	20,386.16	472,803.06
Gain	$3,153.15		$2,682.14	$14,564.09		$180.69	$6,233.69
Loss		$8,580.38			$5,766.00		

HAVE YOU A CHECK BOOK?

We regret exceedingly to report that the decline in gifts which set in two months ago, not only has continued, but has grown in volume. The gain which we so joyfully and gratefully recorded, the result of steadily improving conditions through the early part of the year, has about reached the vanishing point. Last year we received as applicable upon our regular appropriations during the month of August, $69,997.22. This year we shall need about $28,000 more than this if we are to avoid a deficit. This is the situation in a nutshell as we enter upon our twelfth and last month.

We put the case before the churches and friends of the Board. Is the record of no debt which has been maintained uninterrupted the past four years to be broken? Are we to be plunged again into an era of unpaid accounts, and consequently must our twenty missions suffer decreased appropriations in this unparalleled time of opportunity? Are we to experience a setback this very year when we have launched our "Push Forward Movement," and already sent out our appeals based upon the need of advance rather than upon the danger of debt? We cannot believe it. There is time yet for a rally, and as this situation becomes known, if each good friend of the Board does his or her part, the day can be saved. The situation is not so bad but what a general and entirely reasonable effort, involving no great amount of self-sacrifice, will dissipate our fears and enable us to come up to the great meeting at Kansas City with a clean financial record for the year.

Have you a check book? If so, there must be a balance in it, large or small. After reading these our last words before the books close for the year, August 31, will you not send some of that balance, whatever you can spare, to the Board's treasurer for the general fund? It means helping the Board square the year in an honorable, businesslike way; but more than that,

vastly more, it means sharing your spiritual and your material possessions with the most needy people on earth. Will you send a check before September 1?

HOW A SMALL COUNTRY CHURCH MANAGES IT

Of all the letters from pastors which we have received of late none has pleased us more than that from a Vermont pastor from which we quote below. It reveals a live church with a live man as leader, and under what some would regard as highly unfavorable if not impossible conditions:—

"My effort has this year been to educate the church as a whole, instead of the few families that are in the lead. Mission study classes every month—China all the spring, Africa this week, Turkey next week—and a men's club study of the Balkan wars are among the means used to get the people ready. August 10 to 24 is to be the canvass for subscriptions. In all the previous collections for home work, A. M. A., and the like, the number of givers has greatly increased, and I hope for a good showing in that respect, at least. Our study classes are larger than the Sunday morning audiences, and get some people who never come to church. We hold them in the town hall or the Grange hall. This is all on a small scale, in this dwindling town, but you will get the significance of the figures in the fact that our Africa meeting last Wednesday, from 8.00 to 10.00 P.M., called out ninety people, or just about the number of voting citizens in the township."

IMPERATIVE CALLS FOR WORKERS

The Board is sending out this year a splendid group of new missionaries, about sixty in number, but there still remain so many important vacancies unfilled that we desire to call attention to our chief needs. The Board needs ordained missionaries, medical missionaries, educational missionaries, and business agents.

At the top of our list of positions calling for ordained missionaries we place Canton, sorely in need of re-enforcements, with our present small force staggering under the load. No one has been found to take the large place left vacant by the retirement of Dr. Hager. We have been seeking high and low for a man for Canton, preferably some successful young pastor.

The Japan Mission has suffered severely through death just at the time when it is facing great opportunity for the extension of the work, especially in the country districts. The Board has authorized the appointment of four new missionaries, but only one is in sight.

We need three ordained men right now for the Marathi Mission, India, which is about to hold its centenary. The harvest in Western India is ripening rapidly, but who will put in the sickle and gather the sheaves from this sowing of a hundred years?

Look at Africa! Of our various needs we emphasize the two in Natal, each one a large district where there is a call for a supervising missionary with the gifts of a bishop.

Turkey in this great hour of her crisis calls for seven ordained men, and no one is in sight.

Almost equal in importance with Canton we would mention the great country of Spain, where no one has been found to take Dr. Gulick's place. The man sent there must be one of rare scholarship and culture. The situation calls for most delicate handling. This is one of the most attractive fields on our map.

In the matter of physicians we have been more successful than usual this year, having filled all the positions but two. These two are exceedingly important, none more so; one in the great hospital at Marsovan, with new buildings being erected, and the other in the hospital at Aintab. One calls for an associate for Dr. Marden, the

other for an associate with Dr. Shepard. We are reserving these positions for young doctors who have quite unusual gifts and training. They must be college men and graduates of a high grade medical school, with ample post-graduate study and practice. It will be useless for those who have not enjoyed such advantages to apply, but we hope our friends will stir up the right kind, since the opportunity is unexampled.

Then there is the instructorship at St. Paul's Institute, Tarsus, and the associate principalship of the high school in Bombay. Fully as important as either is the instructorship in science at the International College in Smyrna. Where are the recent college graduates who would like to go to these positions for a term of three years?

We will not speak now in detail of the needs of the Woman's Boards, but they are many and varied, calling for all classes of workers—general teachers, kindergartners, evangelistic workers, nurses, and physicians.

The openings available for volunteers are unusual in number, variety, and promise. We want to ask all friends of the Board to unite with us in prayer and effort that these places may speedily be filled.

THE UNITED MISSIONARY CAMPAIGN IN NEW ENGLAND

Plans for the great United Missionary Campaign representing all Boards, home and foreign, are progressing rapidly in the different sections of the country. New England will be treated as a section by itself, with its own general secretary, working under a special committee. The Boards have been most fortunate in securing as the New England executive Rev. J. C. Robbins, recently a missionary in the Philippine Islands under the Baptist Foreign Board. Mr. Robbins is a young man of attractive personality and unusual force and ability in executive lines. He has had a year of experience under the Baptist Board in connection with their Laymen's Campaigns. He has also been in close touch with the general officers of the Laymen's Missionary Movement. From every point of view Mr. Robbins is an ideal selection.

Working with Mr. Robbins is Dr. Lerrigo, who is visiting the leading centers in five of the New England states and setting up all the arrangements well in advance. It is not intended to campaign in Maine this year on account of unfavorable local conditions. In the other states plans are being pushed satisfactorily.

Vermont is particularly enthusiastic over the campaign, which will begin the 20th of October, twenty-two cities and towns being visited.

New Hampshire is also favorable, where the campaign will begin the 20th of November, the same number of places being visited as in Vermont.

Massachusetts presents the largest problem. The expectation is that not less than one hundred places will be visited, starting November 5.

Arrangements have not yet been completed for Connecticut and Rhode Island, but there will be committee meetings there early in September.

OPEN-AIR STEREOPTICON LECTURES

Rev. P. E. Mathias, pastor of the King's Highway Church, Bridgeport, Conn., reports a novel use of the Board's stereopticon lectures. Sunday evening services during July had been a trial. The best that could be done was to muster a little congregation of from twenty-five to fifty people. Fortunate in having a good church lawn, the thought came that it might be utilized for stereopticon lectures. Four were arranged for the Sunday evenings in July, using the "splendid sets of slides furnished by the American Board." The success of the project was assured from the start; average attendance at the four services was about 175, and all seemed much pleased and profited.

FOREIGN DEPARTMENT

TURKEY

The Temper of the Time

An experienced and sagacious missionary of Asia Minor during a college spring vacation has been away from his station and in such work as involved a good deal of close association with the people of the country. He reports that "everywhere there is very great discouragement as to public conditions. There is a deep feeling that the governing class is absolutely corrupt. Most of the officials indulge freely in the use of intoxicating liquor, which is not only harmful in itself, but, being especially forbidden by their sacred law, results in an absolute destruction of conscience. Intemperance also the world around is accompanied by a dark list of other vices. People are casting about for relief, and are getting well prepared to welcome European intervention, especially if the English should be the ones to intervene."

The same observer notes the significant fact that the Shiite Turks, who constitute perhaps a quarter or a third of the whole number, and who are scattered throughout Asia Minor, are closely affiliated with the Albanians, so that if the Albanians take the step which Mr. Erickson and others have indicated is likely, namely, throw off their Mohammedanism as they become an independent state and put on Christianity, the Shiite Turks will be profoundly, though probably quietly, affected thereby.

A College Commencement

Central Turkey College at Aintab granted diplomas to fifteen graduates, and the preparatory department diplomas to thirteen out of thirty-seven members of the highest preparatory class, at the commencement celebration last June. The baccalaureate sermon was preached in Armenian by a member of the faculty of Euphrates College, Harpoot. The exercises of commencement included field day games and a football contest between teams of the college and the Gregorian Normal School on one day of the week; a declamation contest on another day before an audience of 600 in the hall of the Andrews Library and Museum, used then for its first public function. At the commencement exercises an address was made by the superintendent of public instruction for the vilayet of Aleppo, H. E. Khouloussi Bey, almost all the prominent officials of the city being present. About one hundred alumni and their wives gathered for an enthusiastic alumni meeting and dinner on commencement afternoon.

Mr. Kennedy Returns to Albania

Word received from Rev. P. B. Kennedy, dated London, July 15, indicates a change in his plans. Having been driven out from Albania, he and Mrs. Kennedy left Salonica, June 26, for a year's furlough in America during the unsettled conditions in the Balkans. Stopping for a few days at Avlona in Albania, they found themselves warmly received and had the privilege of meeting Messrs. Erickson and Tsilka, who happened to be there. Learning of the pressing need of relief work, for which Mr. Erickson had collected funds in England, and also that there would be abundant opportunity for missionary work in certain sections (the way now being open for the return of the missionaries as Al-

bania becomes an independent state), it was decided after a conference that the Kennedys should remain in the country.

Mr. Erickson intends soon to come to America, as previously planned, to set the needs and opportunities of the Albanian field before the American public.

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An Armenian View of It

President J. E. Merrill, of Central Turkey College, mentions the fact that a graduate of that institution, Rev. S. G. Akkelian, just back from America, where he has been studying in Yale Divinity School, preached a sermon of which the following is the gist of the introductory remarks:—

"Coming down through the country from Constantinople to Aintab, I was impressed with two things—poverty and dispiritedness.

"In America the Armenians from Aintab told me I would find only women and old men in the churches. Looking out on this congregation of 1,300 to 1,400, I find their report was greatly exaggerated.

"If an Armenian wants to live for comfort, let him go to America; but if he wants to live to work, let him throw in his lot with the Armenians in this country and enter the ministry or kindred vocations in Turkey."

✣

The Situation in Central Turkey

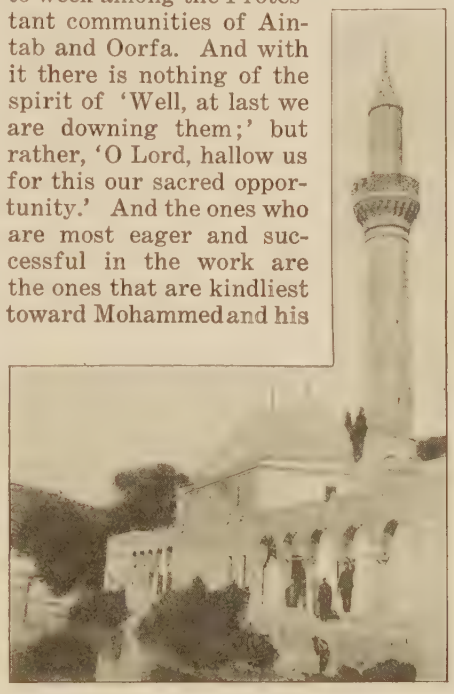
Mr. Luther R. Fowle, writing from Aintab, June 5, surveys the situation in Central Turkey as follows: —

"Here in Central Turkey it has been a good year. There is no doubt but what we are in the midst of a transitional period. Of course we are always in that state more or less, and that is what we are here for; but just now there are special features, the principal ones being the following.

"The remarkable development among the Armenian community of a consciousness of their sacred opportunity and responsibility towards their Moslem countrymen.

"The collapse of the former spirit of certainty (political and religious) among increasing numbers of Moslems.

"Regarding the first point, the Moslem question is filling the hearts and prayers of an ever increasing number of people. And you can almost watch the idea grow from week to week among the Protestant communities of Aintab and Oorfa. And with it there is nothing of the spirit of 'Well, at last we are downing them;' but rather, 'O Lord, hallow us for this our sacred opportunity.' And the ones who are most eager and successful in the work are the ones that are kindliest toward Mohammed and his simple followers; that is, the ones who are going about the work in a truly Christian spirit.



HALEEL-EUL-RAḤMAN MOSQUE, OORFA

"Periodic meetings are being held in Marash and Oorfa regarding this work, and the same can be said to be true of Aintab. And in these meetings we share experiences, point out the importance of tact and discretion, get hope and strength from each other, and join our prayers for guidance.

"I think that the general opinion is (and ought to be) that it is not the time for advertising or for large meet-

ings, but that it is the time to increase in every way possible personal relationships with Moslems. With the simple Turk acquaintance almost certainly means friendliness. And thus as our region of influence spreads through personal relationship, so also our friendliness with Moslems increases; that is, the two move forward together. Thus the element of danger in spreading Christian influence is in great measure removed.

"And very open Christian speech is possible on this basis of personal friendliness. For that basis has removed at the start the preconceived notion of hate which is drilled into every Turkish Moslem, and is the source of most of their unreasonable fanaticism.

The Point of Vantage

"When we get to the point where a few Moslems can take a clear stand, not as Christians, but as to the right of Christians to work among them, I think there will be very little difficulty in wisely working. I cannot imagine Moslem fighting against Moslem in such a matter. When it gets to that point, I think that the present orthodox Moslem may very possibly say, 'Kismet — it is the will of God.'

"To tell the truth, they are so overwhelmed by their experiences of the last four years, and so persuaded that the methods of former times are no longer possible, that they are ready to accept leading as they perhaps have never been before. What a really sublime idea it is, to think of the Armenians, who have trod the valleys of death at the whim of these people, now waking to the possibility of leading these people to a new and higher plane of moral and religious life, and with that to a new existence as a nation of the world! Where is the poet that can put this into form of word and music fitting the majesty of the theme?

"Of course all the above sounds very fine, but I think that the main currents of it may prove to be true. This does not mean that there will not be whirlpools and rapids on the stream. I think that there will be, and that bitterness of hate, bloodshed, and retrogression will not be lacking. But it seems as if these incidents must be local and spasmodic—growing pains, due to the very greatness and extent of the change and to indiscretions here and there. But I think that all the while the stream is going to move on and gather headway as it goes.

"Nor do I think that as Moslems come more and more under Christian influence, they will or should take up exactly the Armenian kind of Christianity. But that is another story.

"Regarding the second point, the Turkish Moslem (I will not venture to say whether it is the 'Turk' element or 'Moslem' element in him) will accept anything he is used to. And I expect that he will quietly get used to Christian effort and influence, as he has already in some localities. Our care must be not to give him an overdose at any one time. The old spirit of the Moslem Turk regarding his own faith and Christianity is going, and the very bitterness of that spirit at times is to me only an additional proof of its weakening."

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What One Woman Has Done

Rev. J. P. McNaughton, of Brousa, acknowledging the gift of a friend in this country for work at the outstation Mouradchai, tells the story of an unmarried woman working alone in a town of 5,000 inhabitants only five hours from Mouradchai: —

"She is about fifty years of age, a graduate of the old Home School, now the American College for Girls, Constantinople.

"Some years since, while acting as matron for our boarding school for girls in this city, she became deeply interested in the account of the destitution of a certain village, as given by one of the missionaries on his return

from a tour. She bowed her head and prayed that the Lord would send some one to these poor people. She seemed to hear a voice say, 'You go!' She felt that she could not go, as she occupied an important position, and further there was no means for her support. She continued praying till at length she felt that she must make every sacrifice to bring the gospel to these benighted people. So leaving a good position and every comfort, she started for Chalgara, the mountain town that has for some years been the scene of a most useful work. She has purchased about an acre of land and erected a good building that has become the lighthouse for that town and region about. Her work is a good deal after the settlement idea. She is the only worker there, teaching and preaching, if her simple, impressive messages can be called sermons, comforting the sick and dying, teaching the children in the school for half the day and the women weaving and other trades the remainder of the day.

"I trust that with the money you have sent and other sums (although I have not yet received all that is needed) to place a man in Mouradchai who can visit Chalgara and perform for her people what only an ordained man can perform. If it were not so much against the ideas of the people of this country I would be tempted to propose her ordination, for she is worthy."

CHINA

Reaching the Literati and Gentry

The province of Shansi has long been regarded as conservative of conservatives; its higher classes above all others have been felt to be closed absolutely to the gospel because of their prejudice against the foreigner and the church. Rev. Watts O. Pye, of Fenchow, writes of the remarkable openings for Christianity that have now come. For three years the situation has been improving in this direction, and every opening made has been faithfully followed up.

The day of prayer for China proved influential to this end (as indicated in a letter from Rev. Wynn C. Fairfield published in the July *Herald*). Of what grew out of this Mr. Pye says:—

"We sought to leave nothing undone that would add in any way to the effectiveness of the day. The church, though accommodating a thousand people, was taxed to its limit, the magistrate himself again sitting with us in the pulpit and making an address. The service made a profound impression. That evening a delegation of a dozen men, representing the different government boards, returned to ask for another meeting of similar character the day following. This we readily assented to, and I suggested that for this meeting they appoint one or two speakers from among their own number. They consented, but asked that 'we lend them a few men to do the praying,' as the Chinese phrase puts it, since they did not know how to pray. I said 'all right,' but suggested that since China was in such a time of danger and unrest, it might be a good thing if they would learn how to pray themselves. From this we talked for two hours or more into the night, when most of those present expressed a desire to know more of the teachings of Christianity and to study the Bible for that purpose.

"It was thought a good plan to ask at the close of the next day's meeting whether there were others who might care to join such a class; if so they were requested to leave their names, slips being prepared for that purpose. Quite a number signed, and the number has been added to since, so that there are in Fenchow now something over eighty of the leading men of the district enrolled in a Bible Study Circle, meeting weekly for the definite study of the Bible. This number in-

cludes men from practically all the boards, the leaders of the two political parties all being in the number, and the majority of the faculties in the three higher government schools. The county magistrate and county judge are acting as patrons of the movement, and the chairman of the Study Circle is the chairman of the Kuo Min Tang, the leading political party of the district. Our idea is to have all the officers, save the teachers, from among their own number, hoping that they will then feel that it is their organization and not something that the church is trying to put over them. We want to do the work and the gospel teaching, and yet in every possible way to keep ourselves in the background.

"This movement is something that we little expected to see in our day in Shansi, a province which is so proverbially conservative. I think we cannot foresee what may be the possibilities hidden in this movement for the days to come if we can handle it wisely. It ought to yield rich results far beyond the borders of Fenchow itself, for the provincial papers have reported and commented largely upon the movement here, and with very little adverse criticism."

One other indication of the changed times to which Mr. Pye calls attention, and a matter of great encouragement, is the educational side of the work. The statistics given by the Board of Education show that in the schools of the county there are 3,000 boys. Out of this number a little over 500, or one-sixth of the total enrollment of the county, are in the schools of Fenchow station. This in itself presents a remarkable opportunity for molding the young life in the district.

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Compelled to Believe

Miss Isabelle Phelps, of Paotingfu, recounts a striking experience of Miss Chapin in a recent week on tour in the country. She went to one place where the people had never before seen a foreign woman and only once had a foreign man visited the village. Miss Chapin had heard that there was a warm-hearted Christian living there, so went to his home and was most cordially received. The man became converted while doing contract labor down in Africa. He asked Miss Chapin to conduct evening prayers for them before they separated for the night, and he and his wife got down off the

A STREET OF PAOTINGFU

As it looked after the mutiny and looting of soldiers a year ago; now rebuilt and a fine-looking street

brick *kang* and stood respectfully during the little service. At its close Miss Chapin said, "Has your wife learned to read at all in any of our little church books?" "Not very much," the man replied. "When I first came home and told her that she ought to stop worshiping idols and pray to the true God, she did not like it at all. I tried to read to her and teach her to read, but she would not listen. Finally, I burned the book and told her if she wouldn't listen to my preaching I would make her drink the ashes of the book and get the doctrine into her that way. She saw I meant business and decided to listen, and now she has herself become a Christian."

We Americans might not care to adopt this identical method of getting other people to accept Jesus Christ, but if every one of us showed an equal earnestness in presenting the Master's cause to our friends who are not Christians, how much we could accomplish, each in our own circle!

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China's Outlook

The question of the outlook for China continues to be puzzling and stirring. Will the republic last, or will there be a reaction that will sweep away all the new machinery and measures? Since the political situation bears so closely upon the missionary opportunity there, these questions are of deep concern to all who are interested in the missionary enterprise.

Dr. Arthur H. Smith, writing the general survey on China for the Year-Book of 1912–13, concludes with the enunciation of a few general principles which we venture to quote from advance sheets:—

"1. Whatever happens to China the three hundred or more millions of *the Chinese people* are to be reckoned with as an actual and an increasingly greater force in the world.

"2. Events have shown that the historic disunity of the Chinese people is susceptible of being gradually transformed into a unity. This process is greatly assisted by the pressure of foreign Powers; by the prevalence of new national ideals; by the influence of a common education; by improved communication between different parts of China; by the wide circulation of newspapers and books of the new type; and especially by representative government in the provinces and in the capital. To this process no limit can be set.

"3. The Chinese have shown themselves, especially within the past two decades, as susceptible to world influences as any other people. This must be increasingly true in future.

"4. Chinese respect for law and historic submission to constituted authority have always been tempered by a powerful element of 'passive' democracy, which has assumed the right to resist administrative wrongs. The composition of these forces will not improbably make—or tend to make—the Chinese 'republic' in some respects a government different from any that the world has seen.

"5. History has shown that no country and no alien race can *permanently* dominate China and the Chinese race. The difficulties of such domination are now indefinitely greater than ever before and are steadily increasing.

"6. China might conceivably be *overrun* by a sufficient alien force; but no matter how great the force employed China could not be profitably administered. As an inevitable result of such an attempt, no matter how apparently successful, the Chinese themselves would reap most of the advantages, and the country, or countries, making the experiment must eventually relinquish it or be themselves confronted with financial and economic ruin."

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Idol Worship Doomed

Not all the news from Canton is of politics, rebellion, and general disorder; a letter from Rev. C. A. Nelson

EXECUTIVE BOARD OF CITY YOUNG MEN'S CHRISTIAN ASSOCIATION, PAOTINGFU

Including an American Board missionary, Chinese and foreign professors and instructors in various schools and colleges, a Chinese pastor, physician, druggist, postmaster, etc.

recently received refers not at all to these things, but speaks encouragingly of signs that gladden the missionaries' hearts. The decline of idol worship is dwelt upon:—

"Hitherto, in cities, towns, and villages, the people have kept up public shrines, with hideous, often defaced idols. Some of these shrines are in the open and some are housed in small temples, but these are now doomed. In Shek Ki (Heung Shan) on one thoroughfare were four such shrines. The people who live on this street petitioned the authorities for permission to have them removed and small shops erected in their place, so that some revenue might accrue for the upkeep of the street. This was granted, and I saw the first shrine demolished. Next month will witness the destruction of more. In Canton shrine after shrine has been removed, adding in places to the wideness as well as to the beauty of the street. The people do not seem to make any remonstrance as these places of worship are demolished. The large temples and the private house gods, of course, will be spared till the people get more knowledge of the true God, when they too will be a thing of the past. It is safe to say that idolatry in China is doomed. To my knowledge, many homes are dispensing with idols, the families having lost faith in them. This fact makes it all the more imperative that we give them the true and living God."

And the satisfaction is not only over the decline of the idols, but corresponding therewith an increased interest in Christian things:—

"There is now no outward opposition to the preaching of the gospel, and no longer do the women shrink from entering the house of God. More women now come to our service than men, and it is a most hopeful sign. Our Christian educational institutions are overflowing with children from non-Christian homes, and parents are even willing to pay for the education of their daughters."

Mission Schools and the Chinese Ministry

Under the above title an illuminating article is contributed to *The Chinese Recorder* by E. H. Munson, student secretary of the National Committee of the Young Men's Christian Association of China. It is based in part on a *questionnaire* sent to ten of the largest and most typical mission schools, such as represent all sections of missionary endeavor. From the replies it appears that one out of every eight graduates of these schools has entered the ministry, and that more than half of all the alumni are now in some form of Christian service; each of the ten schools has a Volunteer Band, and there are in them a total of 297 volunteers planning to give their lives to the ministry of the gospel. In addition it is recognized that several non-graduate students of these schools have gone into the ministry; moreover, quite a number of the graduates are still taking post-graduate work, either in China or abroad, and several of these are preparing for the ministry.

These facts become the more striking when it is realized that no one of the ten schools was specially planned to train men for theological study. During recent years quite a number of Christian men have become teachers in government schools because they believe God has a special work for them there; others of these graduates are carrying themselves as Christian men in other callings—customs, postal and telegraph service, and in various lines of business and official life.

In meeting what he regards as the injurious and unreasonable criticism that mission schools are not providing candidates in sufficient numbers for the ministry, the writer of the article admits that such may have been practically the case for twenty years, from 1890 to 1910, but notes that China has passed through a marvelous change in the past three years. During that time the attitude of students toward the ministry has changed; he regards it as a conservative estimate that since

the summer of 1910, under the burning call of Pastor Ting Li Mei alone, over six hundred students have volunteered to give their lives to the ministry. Today one can visit any of the twenty-two leading Christian schools in China from Mukden to Canton, and find there Volunteer Bands with members ranging in numbers from four to seventy-eight. These volunteers are as much in earnest in their Christian purpose of service as were any of those who volunteered at home to come to the foreign field.

One hindrance to entrance to the Chinese ministry is remarked, and it is the same often noted in the case of American college students, namely, insufficient support. It is affirmed that those who are turned away from the ministry to other professions or to business are not asking for a salary such as they could get in business, or even in other Christian work, but for remuneration somewhat in keeping with the present needs of the pastoral office. The difference between remuneration possible in business and in the Christian ministry is too great.

JAPAN

An Appeal to the Churches of America

The Japan Mission of the American Board at its recent annual meeting formulated some resolutions relative to friendly relations between the peoples of Japan and the United States which it sent to the Federal Council of Churches of Christ in America.

The missionaries deplore unfriendly race legislation, and request the Federal Council, which represents the Protestant churches of America, to appoint a commission to study this whole question and to seek to rally the Christian forces of the United States for the promoting of such measures as are in accord with the highest standards of Christian statesmanship.

The missionaries state it as their belief that the solution of the question is to be secured, not by the adjustment of treaties nor by the modification of laws, but only by the activity of the Christians of America.

Facts that Challenge

Miss Charlotte B. DeForest sends an account of the recent annual meeting of the Japan Mission in Arima, from which are gleaned the following facts:—

The Three-Religions Conference last year has helped to remove prejudice, especially among the students, so that Christian literature now gets a very different reception. There is a small society which supplies a Christian monthly paper to schools that desire it. These now number 125, with 12,000 copies distributed among them, and more orders coming in. As these papers are passed on from one student to another, many more are reached than appears from these figures.

Mr. K. Tomeoka, Japan's leading specialist in philanthropy, in an address on philanthropic work in Japan gave these statistics: There are 548 philanthropic institutions in Japan; of these 79 are avowedly Christian and probably 20 more are Christian in influence, as over against 132 Buddhist institutions; not a bad showing for Christianity, considering the relatively short time it has been at work.

During the forty-four years this mission has been in operation, the thirty-three million people of Japan have increased to fifty-one million. Making liberal estimate for all who may have slight knowledge of the message of Christ, it is safe to say *that* there are forty million in the empire who have not yet been touched. Splendid foundations have been laid for the gospel, but the building has yet to be erected. A new Committee of Inquiry is to take into consideration these large facts of the situation, the local fields and the work of other missions as well, and to advise another year how the mission can best do its

part in this immense work yet to be done in Japan.

It is encouraging to learn that the Kumi-ai church is now the largest body of Protestant believers in the empire, numbering but little short of 20,000. One reason for the seemingly great increase of late is the growth of home mission work in Korea. There are now twenty-four preaching places under the general charge of Mr. Watase, with over 1,700 Korean members. This work is yet only two years old.

The Japanese Woman

Miss Searle, the president of Kobe College, spent several Saturday forenoons during last spring in visiting primary schools in the city and talking with the principals, in order to know more of the problems and work of the teachers of the lower schools from which her pupils come. She found one of these primary schools planning to celebrate its fortieth anniversary this fall and sending out the following questions to educators in the city in preparation for a symposium at its celebration: —

1. What is the significance of womanly women?
2. What qualifications should you require in the woman whom you expected to marry?
3. What qualifications do you think are required for motherhood?
4. What social and national responsibility, if any, has a woman, besides that of being a wise wife and a good mother?
5. What are the strong and weak points of Japanese women?
6. What professions of women conflict with domestic life?
7. The problem of woman's accomplishments — for instance, ceremonial tea, flower arrangement, music and poetry.
8. The problem of woman's remarriage. Please discuss this from the standpoint of parents whose daughter is in an unhappy position.
9. The problem of woman's higher education and the age of marriage.

DUMB-BELL DRILL AT GIRLS' COLLEGE, KOBE

10. Woman's manners and appearance.
11. The problem of woman's physical education.
12. The problem of the social relations of women, married or unmarried, with men.
13. Men's attitude to women.
14. The old ideal of woman, as expressed in Onna Daigaku, and the new ideal expressed in the novels of Ibsen and Sudermann.
15. The weak points of woman's education at present.

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INDIA

Working a Station

Rev. F. E. Jeffery, of Aruppukottai, sends out in printed form his statement of the work of the current year in that station. The Christian community numbers nearly 7,000 souls, gathered from more than eighteen different castes, high and low. To spiritualize this community and make it into a self-supporting and self-propagating church is the missionary's great care. How great a task that is he suggests as he pictures the Christian in the midst of the depressing and degrading customs of Hindu village life; under the spell of its fearful superstitions; exposed to the hatred which expresses itself in burning the house or possessions of one who is to be persecuted; where less than fifty per cent of the villagers live chaste lives; where the idol car covered with its abominable carvings stands in the most conspicuous corner of the village. It is wonderful that in such soil spiritual life can grow at all.

ARUPPUKOTTAI CHURCH

The scheme of training and culture includes instruction; wherein it is sought to teach all Christian children as well as their elders to read and to follow the Sunday school lessons and daily readings through the year, accurate records of attendance and of results being kept in inspection books, and an annual meeting held in each congregation to test the knowledge gained.

In addition to this system of instruction there is a system of service enjoined by which pastors are urged to encourage their people to volunteer by congregations to go on preaching excursions to distant villages, so the Indian church may learn to become a self-propagating church. It is further sought to make congregations responsible for the evangelization of a certain number of assigned villages, these villages to be visited at least once a month by working members of the congregation. Careful records also are kept of these lines of service and reported to the station committee annually. The finances of the station show the income for 1913 made up as follows: From Indian sources, 11,000 rupees; from American Board, 8,000 rupees; from specials through the missionary, 1,000 rupees.

Thus it appears that the Indian community supplies more than half the funds used. The appeal is for an increase for next year of another 10,000 rupees ($3,333), which would make possible the securing of six needed house sites, thirty-three prayer houses,

and put seventeen workers into villages where there are already established small congregations, now without resident teachers.

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A View after Furlough

Rev. H. C. Hazen reports to Secretary Smith, with whom he was closely associated in the conduct of American Board Institutes during his furlough period in this country, his return to Manamadura and his work there:—

"Here I am at my journey's end and trying to straighten out my house so as to live and go to work. I miss the manifold conveniences of America and the luxuries. The ice, the fruits, the cool, bracing atmosphere of home are things that one may long for, but may never see here. One has to brace up and face the music, or, to change the figure, take the medicine without making a face. I find myself daily uttering the prayer, 'Lord, give me courage, faith, and hope.' I never so realized my utter nothingness as now.

"We have been out twice for street preaching. In one village nobody could read and nobody wanted to hear us. They seemed just like the animals about them. I feel the need of the prayers of God's people even more than I did when at home. You know I often pleaded with the people to pray for us. What I said then about the awful materialism of the people is only a faint shadow of the reality. This work is so beyond us that without God we shall do nothing at all. I beg of you at every opportunity, ask the people to pray for us. I look back upon my year at home as one of great delight. For the fellowship with you and the churches I am most grateful. America seems to me almost like heaven, for I found only kindness and love there, and that was most refreshing."

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Christianizing the Punjab

The Bishop of Madras, Dr. Whitehead, who for years has been a leader in missionary work for the depressed classes of South India, early in this year paid a visit to the Punjab to inspect and counsel concerning the remarkable movement which for the last twenty-five years has been turning a multitude in that region toward Christianity. Villages belonging to the Church Missionary Society of England, to the American United Presbyterians, and to the Scotch Presbyterian Mission came within the Bishop's field of view. At the end of his tour he presided over a large conference of missionaries representing six different denominations assembled at Lahore. In an article in the July *International Review of Missions* he writes of the impressions made upon him by this visit.

A VILLAGE SCHOOL NEAR ARUPPUKOTTAI

That the movement is strong and increasing the figures make clear. In 1891 there were 19,780 Indian Christians in the Punjab; in 1901 there were 37,695; in 1911 the number rose to 163,994. The main causes of the movement are very much the same as

those operative in South India. The depressed classes in the north as well as in the south are serfs of the farmers, held in poverty and ignorance, bound by the universal chains of debt. The desire to escape from their servile condition to one of independence, aspirations for social betterment, and finally a strong spiritual force impelling towards a better life, combine to make the motive of this movement. The gospel of Jesus Christ and the Christian church speak to these peoples of advancement, freedom, fellowship, and a higher life.

The Bishop noted a far stronger force of passion and resentment behind the movement in the north than in the south; moreover a stronger land hunger which, with the possibility of the opening up of more territory through free grants, adds to the excitement of the time. The situation in the Punjab, therefore, during the next few years the Bishop regards as a very critical one, far greater in the Punjab than in any other part of the Indian mission field. We may give his summing up of the case, with his judgment as to the need of the times, in his own words:—

"The mass movement is advancing with extreme rapidity; it is bound to advance even more rapidly in the immediate future; it is animated by powerful motives that are legitimate, but dangerous; the resources of the missionary societies are already inadequate for instructing the new converts and teaching the baptized Christians; today there are 160,000 Christians in the Punjab, in five years' time there will be 300,000, in ten years' time half a million; it will take five years to train a body of teachers sufficient even for the pressing needs of today.

"There is no time, therefore, to be lost. Educate, Educate, Educate, ought to be the watchword of every mission working in the Punjab, and if the churches in the West fail to respond to the appeal that comes to them from this great movement now, they will bitterly rue their short-sightedness or apathy ten years hence, when they have to deal with half a million Christians, discontented with their social position, fired with a passionate desire for land and liberty, and at the same time illiterate, imperfectly instructed in the truths of Christianity, and little influenced by the spirit of Christ."

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AFRICA

Educating the Natives in Natal

From Rev. James D. Taylor, of Impolweni, has been received a clipping from a recent issue of the *Natal Mercury*, a long editorial reviewing the annual report of the superintendent of education (primary) for Natal.

From this report it appears that there are in Natal 1,500 more native children than European children attending school; the native scholars are 17,800; Europeans, 16,300. Still with 200,000 native children of school age in the province, and with the sum of £1,500 all told as the government grant for their education, it cannot be said that the government has gone out of its way to foster the desire for education among the natives. It is a suggestive fact that the government grants the native schools a sum equivalent to 18s. 6½d. *per capita* as compared with £7 17s. 1d. *per capita* at the European schools and £1 11s. 3d. at the aided Indian schools.

The achievement of these native schools is the more noteworthy to us inasmuch as they are almost all connected with various religious bodies; the American Board maintains fifty or sixty of these schools scattered over its fields, of which Rev. F. R. Bunker now has the oversight. The superintendent in his report remarks upon the keenness of the natives to receive the same training that has made the white man the "baas" of the black man. The native scholars are said to be "apt pupils, very amenable to discipline, and prepared, often at much inconvenience, to submit to any rules and regulations for their advancement in knowledge." The eager-

THE AMANZIMTOTI SCHOOL
Children thanking Mr. Bunker for feast on Empire Day

ness of the native pupils in the total of the 231 schools they attend is indicated by the fact that the average daily attendance is eighty-eight per cent.

The *Natal Mercury,* commenting on these facts and figures, remarks their important bearing on current problems. "The native," it declares, "is undergoing a transformation which is only imperfectly realized even by those who are in closest touch with him." In connection with the superintendent's report on statistics, it places some of the figures of the late census showing that there are many more natives than Europeans in the province professing the Christian religion—141,000 of the Bantu race and 94,000 of the white races. There are more colored people than Europeans in Natal able to read and write, 30,000 as against 27,000. "We cannot," remarks the *Mercury,* "educate, evangelize, and industrially train the natives, and then say that they are not to enjoy the benefit of the advantages we have given them. We cannot continue to treat them as barbarians, to be kept under and ordered about at our pleasure, without the slightest regard to their feelings, interests, and aspirations."

The Look of Natal

Rev. H. A. Stick, having passed his first year in Natal, learned the Zulu speech, preached in it to the native people, and in general begun to pass from the period of observation to that of action, writing from Mapumulo, expresses his opinion of the situation thus: —

"From reports that I heard about mission work in Natal before leaving the home country, I think the pressing need here is too much underestimated. It is true that societies are abundant, but that fact does not change this one that our American mission is overburdened with pressing needs. Perhaps there is not a native in Natal that does not know about the Christian religion; but to the majority, evidently the great majority, that knowledge is so meager that in reality they are in as great darkness as the neglected tribes who have never even heard about the Christian religion. At this station it is unusual to see more than one or two raw heathen at the Sunday services, and yet in walking along the road and footpaths one will see five or more raw heathen to one Christian. Outside of the immediate parish of the local church there are communities of hundreds of natives where a Christian

native is a rare exception. It seems to me that the original curiosity concerning the new religion has entirely worn off and that heathenism is shunning and avoiding Christianity rather than being attracted to it. To me this state appears more pitiful than the communities which are crying for the light and whose cry is inadequately met. Contentment in heathenism is so much like animalism that the word 'awful' only begins to describe the threads of the fringe of that condition. To see it is like looking into the face of a man dying of tuberculosis and who yet believes himself to be so healthy as to be immune to every imaginable disease and even to death itself."

MICRONESIA

Gilbert Islands Girl Teachers

Writing from Apaiang, Rev. Frank J. Woodward speaks of a recent visit to Butaritari, where he met Miss Hoppin, who arrived the same day, bringing with her nine of the Gilbert Islands girls from the training school at Kusaie; seven of these girls remained with the Woodwards while Miss Hoppin toured the southern islands of the Gilbert group. Of these girls Mr. Woodward says:—

"A number of them have been teaching in the village school, while others have been teaching the girls here with us. I wish to speak of the results of their work, for they are doing admirably. Being well prepared, they find little trouble in so interesting the children that they often do not want to go home when school work is finished. Four of the young women speak the English language readily, and their singing is remarkable—this because of their well-trained voices, altogether different from the untrained natives of the islands. From my observations, and I have seen all our teachers and their wives on these five northern islands—in fact, I am very well acquainted with almost all of them—I am led to believe that on the whole the wives of these teachers are bearing equally as much of the burden of the work here as are their husbands. They all show the influence of those good women who have given their lives to this work in the past. How one or two generations of educated people transform the third! The third generation of those who have been trained in the Christian schools invariably are the leaders in their classes; one even is able to pick them out from the common crowd just by looking at their faces."

The Woodwards have had a hard time of it getting settled in Apaiang; during nine months they have lived in five more or less dilapidated native houses. At the time of writing, they were on the eve of their final move into the new house; not that the house was finished, but it was possible to move in, and the missionaries were exulting in that they were really soon to be in a house where the floor would not sag at every step, as did the native floors. Mr. Woodward takes pains to add: "Do not think we are bewailing our lot; we have had the most delightful year of our lives. We can say this of the time spent here and also of the time spent on the tour."

THE PORTFOLIO

The Ethiopian Eunuch Outdone

The Panjabis are impatient people and will not wait. I came across a delightful illustration of this during my visit. A fine old man came to see me, six feet seven and a half inches high and broad in proportion, a magnificent specimen of a man. He had been a Mohammedan Rajput in his youth and was now a devout and earnest Christian preacher. When a young man he went to a Christian missionary on the northwest frontier, and told him that he had made up his mind to become a

Christian and wanted to be baptized at once. The missionary talked to him, and finally told him that he had better wait and get a little more instruction. The young man went away very sorrowful, but in a few days came back with a revolver and told the missionary that if he did not baptize him at once he would shoot him! The kingdom of heaven does not often suffer violence in this way, even in Panjab; but the story serves to illustrate a trait in the character of the Panjabi which differentiates him widely from the peoples of the south, and which has to be taken account of in dealing with this mass movement.

From article entitled, The Mass Movement in the Panjab, by the Right Reverend Henry Whitehead, D.D., Bishop of Madras, in the International Review of Missions for July.

Constitutional Government in Turkey

In looking back over these five historic years, the question will rise in the minds of many, Has the new régime been a success or a failure? Has it made good? And the answer will only be reached after a review of the history of many disorders, involving the overthrow of ten cabinets in five years; of uprisings of Arabs, Druses, Albanians, and Kurds; of two foreign wars; of many political murders, and of several cholera epidemics.

There is no denying the fact that the hand of Abdul Hamid was a strong one, and that when used in behalf of the proverbial "peace and tranquillity in the provinces" it could keep order where it chose. We cannot claim that as powerful an authority has been wielded by any cabinet or group or individual under the constitutional régime. Things have been more at loose ends than they used to be. Moreover, the early promise of "liberty, equality, justice, and brotherhood" has been sadly wanting in fulfillment. The "brothers" who plotted in Salonica and Monastir for the overthrow of tyranny have been cutting each other's throats in and near those same cities, which are the bones of contention today for the dogs of war. Since the dethronement of Hamid, the Ottoman Empire has lost Bosnia, Herzegovina, and Bulgaria, all then vassal provinces, and also Tripoli, Benghazi, Crete, Albania, Macedonia, most if not all of her Ægean Archipelago, and probably a large part of Thrace. Worse still, she has lost on the battlefield the life-blood of hundreds of thousands of her young men, to say nothing of the many more who have fled the country to avoid a like fate. Can that régime be called a success under which the empire has been reduced to about half of its former size, and has suffered so terribly in human lives?

Yet this is but one side of the picture. There is not a thinking patriot today who would favor the return of the Hamidian government. Contrast the *spirit* and *feelings* of the people then and now. Where is that cringing fear, that abject groveling in official presence that characterized absolutist times? Where is the servile fawning of the press? Where are the endless and irritating hindrances to travel, the utter blocking of all efforts at improvement, the impediments to commerce? Where is the army of spies that grew fat off the most nefarious of trades? Men may now be hopeless also about improvement in the governmental system, but they are not so paralyzed in their efforts to find a way out. And, despite all testimony to the contrary, even in war times the prospects for trade are brighter than before, the entire standard of living is higher, and there is less actual misery. There is more of organized local charity and philanthropy; the general intelligence of all classes has risen far more in the past five years than probably in the previous twenty-five.

Poor and incomplete as is its record, constitutional government has been at least a partial success and not a total failure. In the opinion of the writer, it has been more of a success than of a failure, and the future is not all gloom. Only a fool or a knave would

desire the return of Hamidianism. Let all get together and strive together to make the new system still more of a success, and to lift the country morally and spiritually to a higher plane.

From editorial in The Orient.

THE BOOKSHELF

The Emergency in China. By F. L. Hawks Pott. New York: Missionary Education Movement. Pp. 276, with appendixes, index, and map.

Another text-book on China, with its emphasis on the recent marvelous changes which are transforming that land. Dr. Pott writes with the confidence of a man who knows his subject, and with the crispness of one who has a point to make and realizes the audience he is addressing. Such themes as The Results of the Recent Revolution, Industrial and Commercial Developments, Social Transformation, New Education, Religious Conditions, The Influence of Christianity, Present and Future of the Christian Church, make up the chapters of this text-book. The illustrations are plentiful and impressive, a succession of half-tone cuts making vivid the new situation in China.

A Hundred Years of Missions: The Story of Progress Since Carey's Beginning. By Rev. Delavan L. Leonard, D.D. Third Revised Edition. New York: Funk & Wagnalls Co. Pp. 441, with index. Price, $1.20.

Dr. Leonard's compact handbook for the general reader has proved its value and success by being brought thus into a third edition. The second edition appeared a decade ago. The growth within these last ten years has made necessary, as the author declares, a thorough revision of the work, bringing its facts and figures up to date. The additional material is in some cases rather brief; for example, the chapter on China has but one short page covering the events of this period—in some respects the most eventful and significant of the whole history of modern missions in China. But there is a deal of missionary history and information contained in the closely packed pages of this book, every sentence of which is made to add something definite to the story. The reference value of the book would be greatly increased if the index were fuller.

Yarns of South Sea Pioneers. By Basil Mathews. A Book for Workers among Boys and Girls. London Missionary Society, London. Pp. 96. Price, sixpence net.

Here is another book from the fertile pen of the Editorial Secretary of the London Missionary Society. It is announced as a first experiment; its aim is to reach boys of the Scout type by an attempt to show through a series of stories that foreign missions is "the finest modern expression of what we call chivalry, with its central thought of *noblesse oblige.*"

In both text and make-up this book is a very fresh and inviting piece of missionary literature. Each of the twelve "yarns" is followed by a couple of pages of notes and suggestions which widen the view. It will be interesting to see how this book "catches on" with the boys for whom it is intended.

Inside Views of Mission Life. By Annie L. A. Baird, Presbyterian Missionary to Korea. Westminster Press, Philadelphia, 1913. Pp. 138.

A familiar narrative of the life of a missionary in Korea, dealing with many phases of the work and portraying the conditions under which a missionary's life is spent.

Three Men on a Chinese Houseboat: The Story of a River Voyage. By Rev. W. Munn, C. M. S. Missionary in Western China. New York: Fleming H. Revell Co. Illustrated. Pp. 171. Price, $1.00 net.

A rather melancholy attempt to brighten up missions by putting into story form the experiences of three missionaries (called Uncle Sam, Old Man, and Billy) in getting to their several locations fifteen hundred miles up the River Yangtze. The mixture of fact and fancy, of sober description and slangy conversation, of religious comment and efforts at humor, is almost as startling as the grotesque pictures that illustrate the volume.

OTHER BOOKS RECEIVED

On the Firing Line. By John M. Somerndike. Philadelphia: The Westminster Press. Illustrated. Pp. 169, with index. Price, 50 cents net.

The Sunday school mission work of the Presbyterian Church (North) throughout the United States arranged territorially, with questions for study classes.

Planting the Outposts. Thirty-five Years among the Children of the Plains. By Robert Frederick Sulzer. Philadelphia: The Presbyterian Board of Publication and Sabbath School Work. Illustrated. Pp. 133. Price, 50 cents net.

With abundance of anecdote and personal experience, this Presbyterian home missionary pictures the task in which his life has been engaged in the Northwest.

THE CHRONICLE

DEPARTURES

July 26. From New York, Rev. and Mrs. Thomas King, returning to the Rhodesia Branch of the South Africa Mission.

August 9. From Philadelphia, Miss Emily S. Hartwell, returning to the Foochow Mission.

August 9. From New York, Dr. and Mrs. Richard C. Lawrenz, to join the Zulu Branch of the South Africa Mission at Beira; also Mr. Carl Compton, going to Anatolia College for a term of service. (See pages 386–387.)

August 12. From San Francisco, Miss Grace A. Funk, returning to the Foochow Mission.

August 13. From Vancouver, Dr. and Mrs. Charles W. Young, returning to the North China Mission.

August 16. From San Francisco, Rev. and Mrs. Edward S. Cobb, returning to the Japan Mission; also Rev. and Mrs. Emery W. Ellis, returning to the North China Mission.

August 19. From New York, Miss Minnie Tontz, to join the Rhodesia Branch of the South Africa Mission. (See page 387.)

ARRIVALS ON THE FIELD

June 2. At Madura, India, Rev. Hervey C. Hazen and Rev. Charles S. Vaughan.

July 5. At Madura, India, Mr. and Mrs. Edward P. Flint.

ARRIVALS IN THIS COUNTRY

July 18. At San Francisco, Rev. and Mrs. Sidney L. Gulick, of the Japan Mission.

BIRTH

July 14. At Adana, Turkey, a son, William Nesbit Haas, to Dr. and Mrs. Cyril F. Haas.

MARRIAGES

May 30. At Belmonte, Angola, Africa, Fred E. Stokey, M.D., and Miss Mabel Woodside, daughter of Rev. and Mrs. T. W. Woodside.

August 5. At Sherburne, Vt., Rev. Watson Wordsworth and Miss Grace B. Currier, under appointment to the Mexico Mission.

DEATH

July 28. At San Francisco, Preston J., infant son of Rev. and Mrs. Emery W. Ellis, of the North China Mission.

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It is good news to learn of the rapid improvement in health of Dr. John P. Jones, of Pasumalai. Invalided away from India to Karlsbad under doctor's orders, he recuperated so rapidly that he and Mrs. Jones are now on their way back to their field, having sailed from Liverpool for India, August 7.

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Hearty congratulations to Dr. J. Henry House on a bequest to the Thessalonica Agricultural and Industrial Institute of $100,000 from the estate of Dr. Leander T. Chamberlain, long president of the Board of Trustees of that institution. While the fate of Salonica is still in doubt, it is safe to say that new and more progressive times will call for new measures and furnish new opportunities for this unique school, which has already won the regard of all classes in its vicinity. It seems destined to be a mighty force for the development of that troubled land.

∴

The acceptance by Rev. Robert Ernest Hume of a call from Union Seminary, New York, to the Marcellus Hartley Professorship of Philosophy and History of Religion and Missions, the chair occupied by the late Professor Knox, stirs contrary emotions. We are moved both to congratulate the seminary and to commiserate the Marathi

Mission. By birth, training, temperament, and experience, Dr. Hume seems to belong to India, not to say to the American Board. It is hard to think he can have a larger place of influence anywhere than he now has in Bombay. But he will be one more advocate and witness in America of the worth of the foreign missionary enterprise. It is understood he begins his work in New York in September, 1914.

DONATIONS RECEIVED IN JULY

NEW ENGLAND DISTRICT

Maine

Alfred, Cong. ch.	5 77	
Anson, Mrs. George A. Hilton,	5 00	
Auburn, 6th-st. Cong. ch.	6 56	
Belfast, 1st Cong. ch.	30 00	
Bethel, Cong. ch.	10 00	
Cumberland Center, Cong. ch., Mrs. Julia B. Perry,	10 00	
Ellsworth, Nicolin Cong. ch.	2 00	
Farmington, 1st Cong. ch.	28 00	
Gorham, Cong. ch., 38; Ellen M. Hubbard, 5,	43 00	
Hampden, Cong. ch.	9 79	
Machias, Friend,	5 00	
North Harpswell, Mrs. Harriet Wilson,	2 00	
Oxford, Cong. ch.	10 00	
Portland, Williston Cong. ch., toward support Rev. H. K. Wingate, 218.17; Woodfords Cong. ch., 67.94; Friend, 5,	291 11	
Saco, 1st Cong. ch.	4 00	
Sanford, North Cong. ch.	28 00	
South Gardiner, Cong. ch	30 00	520 23

New Hampshire

Amherst, Cong. ch.	25 13	
Bennington, Friend,	10 00	
Boscawen, Friend,	25 00	
Charlestown, Cong. ch.	10 00	
Claremont, Cong. ch.	29 25	
Concord, 1st Cong. ch., Rev. Franklin D. Ayer, 10; do., Chas. S. Parker, 10; Rev. N. F. Carter, 2,	22 00	
Exeter, Mrs. Elizabeth S. Hall,	452 00	
Gilsum, Cong. ch.	15 00	
Greenland, E. R. G.	100 00	
Henniker, Cong. ch., Walter A. Connor,	5 00	
Hollis, Cong. ch.	15 00	
Lebanon, Mrs. E. S. Haskell,	10 00	
Manchester, South Main-st. Cong. ch., 38; 1st Cong. ch., Electa M. Priest, 5,	43 00	
Nashua, C. C. Morgan,	25 00	
Peterboro, Union Cong. ch., Ida F. Hatch,	5 00	
Portsmouth, North Cong. ch.	582 40	
Rochester, 1st Cong. ch.	38 92	
Walpole, 1st Cong. ch.	17 32	
Webster, Cong. ch., Priscilla Little,	2 00	1,432 02
Legacies.—Portsmouth, Mary E. Billings, by Edward H. Adams, Ex'r, 1,000, less tax,		950 00
		2,382 02

Vermont

Alburg, Union Cong. ch.	5 00	
East Berkshire, Cong. ch.	20 00	
Jericho Center, 1st Cong. ch., toward support Rev. Wm. Hazen,	29 30	
Milton, Cong. ch.	15 00	
Newport, 1st Cong. ch., of which 1 from W. H. Blanchard,	168 00	
Saxton's River, Cong. ch., 50; Mrs. Sarah Shattuck, 2,	52 00	
South Woodbury, Cong. ch.	4 00	
Waterbury, Cong. ch.	20 00	
Williamstown, Cong. ch.	17 50	330 80

Massachusetts

Amesbury, Union Cong. ch.	9 90	
Amherst, 1st Cong. ch., of which Mrs. J. K. Kimball and Miss M. A. King, 10, and E. E. T., 10,	150 00	
Andover, George B. Ripley, 10; G. W. White, 5; F., 1,	16 00	
Ashburnham, 1st Cong. ch.	21 00	
Ashcroft, F. A. W.	3 50	
Auburndale, Cong. ch.	318 02	
Becket, Mrs. Salome Norcott,	2 00	
Berkeley, Cong. ch.	11 00	
Beverly, Dane-st. Cong. ch., toward support Rev. C. H. Maxwell, 285; do., Friend, 1,	286 00	
Billerica, Cong. ch.	20 00	
Boston, Central Cong. ch. (Jamaica Plain), 125; 2d Cong. ch. (Dorchester), 76; Phillips Cong. ch. (S. Boston), 75; Old South Cong. ch., Friend, 10; Ezra Gifford, 150; Mrs. A. C. Thompson, 50; Geo. F. Page, 2; Friend of Missions, 2,	490 00	
Boxford, Friend,	4 67	
Bradford, 1st ch. of Christ,	24 75	
Braintree, South Cong. ch., Mrs. W. Clare H. Stevenson,	14 00	
Brookline, Harvard Cong. ch.	707 45	
Cambridge, Wood Mem. Cong. ch., 26.73; J. Anna Sparrow, 10; Mrs. B., for work in Turkey, 5,	41 73	
Chelsea, Central Cong. ch.	35 31	
Chesterfield, Cong. ch.	53 00	
Chicopee, 2d Cong. ch., 28.30; Mrs. Sarah Z. Pease, 25,	53 30	
Cohasset, Mrs. Sarah G. Sears,	10 00	
Concord, Trin. Cong. ch.	27 04	
Dover, Cong. ch.	3 15	
East Bridgewater, Union Cong. ch.	20 00	
Easthampton, 1st Cong. ch., Mrs. S. M. Lyman,	20 00	
East Longmeadow, Cong. ch.	37 00	
East Weymouth, Cong. ch., Mary I. Stetson,	2 00	
Enfield, Cong. ch.	40 00	
Everett, Mystic Side Cong ch.	37 44	
Fall River, Anna H. Borden, 75; Carrie L. Borden, 75,	150 00	
Fitchburg, Ger. Cong. ch., 20; Finnish Cong. ch., 3.25,	23 25	
Gilbertville, Trin. Cong. ch.	90 89	
Grafton, West Cong. ch., Miss I. H. Dennis,	5 00	
Greenwich, Cong. ch.	59 42	
Hamilton, 1st Cong. ch.	10 01	
Harvard, Cong. ch., Chas. L. Clay,	5 00	
Haverhill, Riverside Mem. Cong. ch., 35; Ward Hill Cong. ch., 5.53,	40 53	
Holyoke, Emma L. Hubbard,	20 00	
Housatonic, Cong. ch., Anna R. Turner,	10 00	
Hubbardston, Mary J. Howe,	1 00	
Lawrence, Mabel E. Emerson,	5 00	
Leicester, Cong. ch.	100 00	
Leominster, F. A. Whitney,	15 00	
Lowell, Kirk-st. Cong. ch., 295; Highland Cong. ch., G. Hovey, 10; Eliot Cong. ch., L. A. Olney, 2; do., Miss S. J. Gilman, 1,	308 00	
Mansfield, Cong. ch. and Sab. sch.	59 36	

Medford, Mystic Cong. ch. 32 11
Merrimac, Cong. ch. 14 72
Methuen, 1st Cong. ch., Wm. O. Norris, 1 00
Millis, ch. of Christ, 26 71
Milton, Howard T. Smith, 5 00
Monson, Mrs. Emily J. Chapin, 10 00
Monterey, Cong. ch. 5 61
Nantucket, 1st Cong. ch. 16 80
Natick, Cong. ch., Friend, 10 00
New Bedford, North Cong. ch., 37.38; Trin. Cong. ch., 10.19, 47 57
Newton, Eliot Cong. ch., Mary L. Speare, 2; Abby G. Speare, 1; Mr. and Mrs. Wm. Kellogg, 25; Mrs. Mary Galway, 2, 30 00
Newton Center, 1st Cong. ch. 610 51
Newton Highlands, Cong. ch., Alberta J. Crombie, 20 00
Newton Lower Falls, Geo. Calder, 5 00
Newtonville, Joseph Byers, 5 00
North Adams, Cong. ch. 200 00
Northampton, 1st ch. of Christ, toward support Dr. F. F. Tucker, 238.43; Edwards Cong. ch., Ellen P. Cook, 10; do., Friend, 40; A. Lyman Williston, 250, 538 43
North Billerica, Mrs. E. R. Gould, 10 00
North Leominster, Cong. ch. 23 56
North Wilbraham, Grace Union Cong. ch. 13 82
Orange, Central Cong. ch., Ella C. Mayo, 2 00
Palmer, 2d Cong. ch. 51 50
Peabody, South Cong. ch. 115 07
Pepperell, Cong. ch. 50 00
Pittsfield, 1st ch. of Christ, toward support Rev. J. H. Pettee, 602 25
Reading, Cong. ch. 57 18
Rockport, 1st Cong. ch. 10 76
Royalston, 2d Cong. ch. 11 15
Salem, Tab. Cong. ch., Mrs. Ellen G. Hart, 5 00
Somerville, 1st Cong. ch., 48; Prospect Hill Cong. ch., for Pasumalai, 33; West Cong. ch., Friend, for Sholapur, 2, 83 00
Southampton, Cong. ch. 100 00
South Deerfield, Cong. ch. 42 04
South Egremont, Cong. ch., Rev. Wm. P. Clancy, 1 00
South Framingham, Grace Cong. ch., toward support Rev. R. S. M. Emrich, 153 45
South Hadley, Mrs. Gertrude S. Blakeley, 10 00
Springfield, 1st Cong. ch., of which 88.64 toward support Dr. C. D. Ussher, 236.54; Park Cong. ch., 90.72; Memorial ch., Friend, 50; South Cong. ch., Carrie L. King, 10; Thank-offering, 20; Friend, 2, 409 26
Taunton, Trin. Cong. ch., 106.50; Union Cong. ch., 10.92; Broadway Cong. ch., Marcus A. Rhodes, 10; Miss E. S. Shepard, 3, 130 42
Tewksbury, 1st Cong. ch. 23 50
Turners Falls, 1st Cong. ch. 25 06
Upton, Cong. ch. 15 20
Wakefield, 1st Cong. ch. 70 71
Warren, Cong. ch. 29 93
Waverley, 1st Cong. ch. 44 80
Wayland, Trin. Cong. ch. 20 00
Wellesley, Cong. ch., Friend, 10 00
Westboro, Cong. ch., of which Lucy G. Pond, 1, 1 25
West Boylston, 1st Cong. ch. 34 00
West Brookfield, Cong. ch., Miss M. J. Holt, 10 00
West Medway, Cong. ch. 25 00
West Springfield, 1st Cong. ch. 78 00
Whitman, 1st Cong. ch. 23 34
Winchendon, 1st Cong. ch., Mrs. G. O. Tolman, 2 00
Winchester, Harrison Parker, 100 00
Worcester, Central Cong. ch., toward support Rev. R. A. Hume, 400; Old South Cong. ch., C. E. H., 8; Pilgrim Cong. ch., Mrs. M. E. Averill, 1; Mrs. Martha L. Rice, 30; Henry Lovell, 10; E. C. H., 50; In memoriam, E. P. S. and J. E. S., 5; Friend, 37.50, 541 50
Wrentham, Original Cong. ch. 14 87
———, A deceased friend, 300 00—8,189 80
Legacies.—Dedham, Martha C. Burgess, by Sarah K. Burgess, Ex'x, 1,000 00
Granby, Samuel Mills Cook, add'l, 714 41
Hatfield, Samuel H. Dickinson, by Daniel W. Wells and Frederick H. Bardwell, Trustees, add'l, 143 97
Salem, Joseph H. Towne, by Chas. W. Richardson, Trustee, addl'l, 1,000 00—2,858 38
11,048 18

Rhode Island

Newport, United Cong. ch., Luella K. Leavitt, for work in China, 20; Eliza E. Simmons, 1, 21 00
Pawtucket, Cong. ch. 100 00
Providence, Plymouth Cong. ch., 125; Beneficent Cong. ch., in memory of G. E. L., July 22, 25; Friend, 10, 160 00
Tiverton, Amicable Cong. ch. 6 05
Woonsocket, Globe Cong. ch., Alice H. Bushee, 5 00—292 05

Young People's Societies

Massachusetts.—Boston, Highland Y. P. S. C. E. (Roxbury), toward support Dr. W. T. Lawrence, 25; East Longmeadow, Y. P. S. C. E., 5; Malden, 1st Y. P. S. C. E., for China, 5; Melrose, Y. P. S. C. E., 15; Weymouth and Braintree, Union Y. P. S. C. E., 2.40, 52 40

Sunday Schools

Maine.—Portland, Woodfords Cong. Sab. sch. 3 52
New Hampshire.—Pike, Bethany Cong. Sab. sch., for Turkey, 1 10
Vermont.—Jeffersonville, Cong. Sab. sch., for China, 2; Newport, 1st Cong. Sab. sch., 6.07, 8 07
Massachusetts.—Arlington Heights, Park-av. Cong. Sab. sch., for China, 25; Belchertown, Cong. Sab. sch., Home Dept., for China, 4; Montague, 1st Cong. Sab. sch., for Inghok, of which 30 from Home Dept., 40; Sandwich, Cong. Sab. sch., 4; Tyngsboro, Cong. Sab. sch., 3; Westboro, Cong. Sab. sch., 7.76; West Boylston, 1st Cong. Sab. sch., for Mt. Silinda, 10; Worcester, Bethany Cong. Sab. sch., Grace I. Chapin and Class No. 3, for Pangchwang, 15, 108 76
121 45

MIDDLE DISTRICT

Connecticut

Andover, Cong. ch., of which Mary E. Hyde, 15, 20 00
Bethlehem, Cong. ch. 12 26
Bridgeport, 1st. ch. of Christ, 25; South Cong. ch., Mrs. J. H. Van Tassel, 10, 35 00
Bristol, J. T. Chidsey, 10 00
Centerbrook, Cong. ch. 6 12
Clinton, Cong. ch., Carrie F. Hull, 1 00
Colebrook, Cong. ch. 30 00
Cromwell, 1st Cong. ch., 31.28; Ladies of Cong. ch., 6.50, 37 78
Danbury, 1st Cong. ch. 55 00
Danielson, Westfield Cong. ch. 79 08

Eastford, Cong. ch. 14 61
Ellsworth, Cong. ch. 27 00
Guilford, 3d Cong. ch., for Shaowu, 50 00
Hartford, 1st Cong. ch., 711.53; Farmington-av. Cong. ch., 457.79; Asylum Hill Cong. ch., toward support Rev. and Mrs. G. A. Wilder, 346.64; do., Louise L. Bartlett, 5; Park Cong. ch., Abby E. Henry, 1; Oliver B. Taylor, 15; Mrs. B. W. Loveland, 5; Friend, of which 30 for China and 30 for Turkey, 60, 1,601 96
Higganum, Cong. ch. 4 00
Ivoryton, Cong. ch., Bessie L. Comstock, 5 00
Litchfield, 1st Cong. ch. 88 42
Manchester, 2d Cong. ch. 215 60
Meriden, 1st Cong. ch., G. T. W. 20 00
Middlefield, Cong. ch. 14 65
Middletown, 1st Cong. ch. 18 23
New Britain, Mrs. Chas. W. Lee, Jr. 5 00
New Haven, Danish Cong. ch., 6.44; Center Cong. ch., Harriet W. Hough, 5; Rev. Geo. A. Pelton, 2, 13 44
New London, 1st ch. of Christ, Friend, 5 00
Newtown, Susan J. Scudder, 500 00
Norfolk, Louise P. Stevens, 5 00
North Woodstock, Friends, 5 00
Norwalk, 1st Cong. ch., Melville E. Mead, 5 00
Old Saybrook, Cong. ch., Arrietta H. Acton, 10 00
Plainville, Mrs. Chas. H. Calor, 5 00
Plantsville, Cong. ch. 33 81
Pomfret, 1st Cong. ch. 12 00
Salisbury, Cong. ch. 19 36
Saybrook, 1st Cong. ch. 22 55
Simsbury, 1st ch. of Christ, 4 89
Somers, Cong. ch. 8 90
South Manchester, Cong. ch. 55 00
Southport, Cong. ch., toward support Rev. W. B. Stelle, 85 00
Stratford, 1st Cong. ch., of which Friend, 10, 46 97
Talcottville, Cong. ch., Mrs. Anna G. Moore, 15 00
Thomaston, Cong. ch. 20 58
Waterbury, 3d Cong. ch., John Henderson, 25 00
Watertown, 1st Cong. ch. 76 64
Westford, Cong. ch. 5 00
West Hartford, Friend, 12 25
West Suffield, Cong. ch. 13 35
Wethersfield, Cong. ch., toward support Rev. J. J. Banninga, 140 40
Willimantic, Cong. ch., 88.28; Friend, 10, 98 28
Windham, 1st Cong. ch. 15 40
Windsor, 1st Cong. ch. 29 23
———, Friend, 5 00—3,643 76

New York

Albany, Friend, for work in Turkey, 10 00
Angola, Miss A. H. Ames, 1 50
Aquebogue, Cong. ch., Mrs. D. H. Young, 1 00
Brooklyn, Flatbush Cong. ch., toward support Rev. W. L. Beard, 153.05; Lewis-av. Cong. ch., 86.40; Bushwick-av. Cong. ch., 54.55; Central Cong. ch., Miss Z. R. Dowie, 5; Josephine L. Roberts, for Mindanao, 30; Julia P. Roberts, for Pangchwang, 15; B. Munson, 5; L. Munson, 5; Mr. and Mrs. B., 350. 704 00
Camden, 1st Cong. ch. 45 00
Canaan, Cong. ch. 8 31
Churchville, Union Cong. ch. 17 50
Clinton, Rev. A. H. Post, 2 00
Cortland, H. E. Ranney, for work in China, 100; do., for work in Japan, 100, 200 00
East Bloomfield, Cong. ch., Mrs. S. H. Hollister, 5 00
Elbridge, Cong. ch. 46 00
Gloversville, 1st Cong. ch. 121 83
Java, Cong. ch. 18 00
Kiantone, Cong. ch. 19 00
Moreland, Mrs. Lewis Bailey, 1 00
New York, North Cong. ch., 15; Rev. James M. Whiton, 10; Miss J. T. Ripley, 100; Louise C. Hazen, of which 30 for Shaowu and 30 for Harpoot, 60; Mrs. A. G. Denis, 10, 195 00
Paris, Cong. ch., in memory of Mrs. James Hecox, 5 00
Rensselaer Falls, Cong. ch. 5 82
Riverhead, Sound-av. Cong. ch. 29 00
Rochester, Mrs. Abby E. Davison, 13; Hattie M. Davison, 6, 19 00
Salamanca, Cong. ch. 17 40
Schenectady, L. Vernon Adams, 1 00
Sherburne, Cong. ch. 184 65
Syracuse, Geddes Cong. ch. 45 00
Troy, Paul Cook, 25 00
West New Brighton, Immanuel ch., for Inghok, 50 00—1,777 01

New Jersey

Newark, 1st Jube Cong. ch. 150 00
River Edge, 1st Cong. ch. 15 21
Upper Montclair, Christian Union Cong. ch. 298 25——463 46

Pennsylvania

Allegheny, 1st Cong. ch. 36 20
Philadelphia, Central Cong. ch., Mrs. M. P. Parmelee, 10; Ruth A. Parmelee, 5, 15 00
Spring Creek, Cong. ch. 17 00
West Pittston, 1st Cong. ch. 15 00———83 20

Ohio

Amherst, 1st Cong. ch. 15 00
Cincinnati, Lawrence-st. Cong. ch., 12; Plymouth Cong. ch., 12; M. E. Thalheimer, 5, 29 00
Columbus, 1st Cong. ch., toward support Rev. M. S. Frame, 225; Plymouth Cong. ch., 66.37; Grandview Heights Cong. ch., 13.50, 304 87
East Cleveland, East Cong. ch. 9 00
Elyria, 1st Cong. ch., of which 10 from Mrs. Willis W. Fay and 10 from Mrs. Thomas L. Nelson, 48 00
Greenwich, Cong. ch. 7 25
Isle St. George, Cong. ch. 5 20
Litchfield, Cong. ch. 42
Madison, Cong. ch. 15 85
Medina, Rev. A. Eugene Thompson, 10 00
Mt. Vernon, 1st Cong. ch. 21 00
Oberlin, 2d Cong. ch., 75.22; Helen C. Morgan, 5, 80 22
Parkman, Cong. ch. 5 00
Richmond, Cong. ch. 2 00
Sandusky, 1st Cong. ch., for Mindanao, 17 40
Springfield, 1st Cong. ch., E. A. Fay, 5 00
Toledo, Washington-st. Cong. ch., 28.64; 1st Cong. ch., 14.72, 43 36
Twinsburg, Cong. ch. 14 40
Windham, Cong. ch., toward support Rev. H. A. Stick, 13 00
Youngstown, Plymouth Cong. ch. 36 00——681 97

District of Columbia

Washington, Mt. Pleasant Cong. ch., toward support Rev. W. C. Fairfield, 400; 1st Cong. ch., of which Heloise Brainerd, 30, for Mt. Silinda, 193; Ingram Mem. Cong. ch., 31.60, 624 60

North Carolina

Tryon, Carolyn Smith, for Inghok, 11 00

Georgia

Atlanta, 1st Cong. ch., Woman's Miss. Soc. 10 00

Florida

Okahumpka, Rev. J. F. Galloway, 5 00
St. Petersburg, 1st Cong. ch. 25 00——30 00

Young People's Societies

Connecticut.—East Hartford, South Y. P. S. C. E., 13; West Haven, Y. P. S. C. E., 24, 37 00
District of Columbia.—Washington, 1st Y. P. S. C. E. 34 00
Florida.—Mt. Dora, Y. P. S. C. E., for Harpoot, 3 00
74 00

Sunday Schools

Connecticut.—Groton, Cong. Sab. sch., 9; Plainville, Cong. Sab. sch., for China, 15.32, 24 32
New York.—Sherburne, Cong. Sab. sch. 20 70
Ohio.—Cleveland, Hough-av. Cong. Sab. sch., for Inghok, 15.76; Emanuel Cong. Sab. sch., 3.58; Plainesville, 1st Cong. Sab. sch., for Mindanao, 12, 31 34
Florida.—Melbourne, Cong. Sab. sch. 10 00
86 36

INTERIOR DISTRICT

Louisiana

Bayou Blue, Cong. ch. 5 00
Indian Village, Cong. ch. 2 00
Kinder, Cong. ch., 20; Emad Cong. ch., 18, 38 00——45 00

Texas

Dallas, Central Cong. ch. 102 74
Raymondville, Mr. and Mrs. L. B. Wood, 10 00——112 74

Indiana

Angola, 1st Cong. ch. 6 60
Fort Wayne, Plymouth Cong. ch., 44; J. S. House, 14, 58 00
Indianapolis, 1st Cong. ch. 7 92
Ridgeville, Cong. ch. 12 50
Terre Haute, 1st Cong. ch., 15; Plymouth Cong. ch., for Shaowu, 15, 30 00——115 02

Illinois

Abingdon, Cong. ch. 13 63
Alpha, Rev. Calvin F. Hawley and family, of which 5 for China, 3 for India, 2 for Japan, 10 00
Amboy, 1st Cong. ch. 6 84
Annawan, Cong. ch. 7 05
Aurora, New England Cong. ch. 31 80
Batavia, Cong. ch. 20 00
Bloomington, Friend, 10 00
Bowen, Cong. ch. 25 00
Canton, 1st Cong. ch., Rev. A. R. Thain, 25 00
Chicago, New England Cong. ch., 84.56; 1st Cong. ch., J. M. Sherman, 50; Ravenswood Cong. ch., 44.83; South Cong. ch., 43.50; California-av. Cong. ch., 41.90; Warren-av. Cong. ch., 35.12; Garfield Park Cong. ch., 25; West Pullman Cong. ch., 16.80; Washington Park Cong ch., 15; Mont Clare Cong. ch., 14.50; Maplewood Cong. ch., 12.92; Pilgrim Cong. ch., H. L. Kellogg, for Mindanao, 10; Mayflower Cong. ch., 5; Christ Ger. Cong. ch., Ladies' Aid Soc., 4.71; Bethesda Norwegian Cong. ch., 2; Olivett M. Walker, 2, 407 84
Dover, Cong. ch. 176 00
Downer's Grove, Florence A. Spohr, 5 00
Dundee, Cong. ch. 44 80
Freeport, Mrs. O. B. Bidwell, 25 00
Galesburg, Central Cong. ch., toward support Rev. L. C. Powers, 150 00
Geneva, Cong. ch. 25 00
Jacksonville, Cong. ch., toward support Rev. L. J. Christian, 125 00
Milburn, Cong. ch. 18 00
Morris, Cong. ch. 9 50
Oak Park, 3d Cong. ch. 49 06
Oneida, Cong. ch. 37 00
Pana, Faith Cong. ch. 5 00
Payson, Cong. ch. 30 45
Pecatonica, Cong. ch. 10 00
Princeton, Cong. ch. 15 65
Rantoul, Cong. ch. 6 00
Rio, Cong. ch. 17 00
Sandwich, Cong. ch. 25 38
Shabbona, Cong. ch., 17.93; Mrs. E. J. Bouslough, 1, 18 93
Streator, Cong. ch. 2 25
Sumner, G. W. Cooper, 1 00
Waverly, Cong. ch. 26 05
West Chicago, Cong. ch. 2 50
Winnetka, Cong. ch. 125 30
Wyoming, Cong. ch. 17 50—1,524 53

Michigan

Ann Arbor, 1st Cong. ch. 20 00
Bangor, 1st Cong. ch., 10.33; West Cong. ch., 5, 15 33
Baroda, Cong. ch. 5 25
Big Rapids, Cong. ch., of which 2.50 from Ladies' Aid Soc. 20 00
Detroit, Fort-st. Cong. ch. 50 00
Grand Rapids, South Cong. ch. 30 00
Hopkins, 2d Cong. ch. 20 70
Muskegon, Highland Park Cong. ch. 5 00
Otsego, Cong. ch. 4 07
Pine Grove, Cong. ch. 4 00
Romeo, Cong. ch. 10 00
Royal Oak, 1st Cong. ch. 5 00
South Haven, Cong. ch. 21 60
Stanton, 1st Cong. ch. 25 00——235 95

Wisconsin

Beloit, 2d Cong. ch. 18 60
Bridgeport, H. Lathrop, 2 00
Bristol and Paris, Cong. ch. 4 60
Brodhead, Cong. ch., A. Amelia Wales, 9 00
Cleveland, Cong. ch. 5 00
Darlington, John Bray, 25 00
Eagle River, Cong. ch. 6 07
Elkhorn, 1st Cong. ch. 32 00
Elroy, Cong. ch., for China, 5 25
Lake Geneva, 1st Cong. ch. 29 00
Madison, Plymouth Cong. ch., 15; Mrs. Frances S. Loomis, 5, 20 00
Maple Valley, Scand. Cong. ch. 4 00
Neilsville, Cong. ch. 1 40
Oshkosh, Plymouth Cong. ch. 8 00
Polar, Ger. Cong. ch. 3 00
Racine, Gift of the late Edward D. Davis, 350 00
River Falls, Cong. ch. 42 65
Rochester, Cong. ch. 10 60
Union Grove, Cong. ch. 16 00
Waukesha, Cong. ch., Mary E. McFarlone, 1 00—593 17

Minnesota

Ada, Cong. ch. 5 67
Backus, Cong. ch. 2 00
Biwabik, Cong. ch. 9 00
Duluth, Pilgrim Cong. ch. 57 70
Gaylord, Cong. ch. 7 59
Glenwood, Cong. ch. 4 00
Little Falls, Cong. ch 13 80
Mankato, 1st Cong. ch. 6 90
Mapleton, Cong. ch. 3 45
Marietta, Cong. ch. 3 45
Marshall, Cong. ch. 12 65
Minneapolis, Plymouth Cong. ch., toward support Rev. A. H. Clark, 134.44; Lowry Hill Cong.

ch., 70.46; 1st Cong. ch., 55.72; Fremont-av. Cong. ch., 46; Pilgrim Cong. ch., 30.99; Lyndale Cong. ch., 22.80; Linden Hills Cong. ch., 20; Lynnhurst Cong. ch., 8.51; F. W. Lyman, 100, 488 92
Montevideo, Cong. ch. 54 10
Northfield, Carleton Mission of Carleton College, toward support Dr. P. T. Watson, 500 00
Plainview, Cong. ch. 12 00
St. Charles, Cong. ch., Mrs. Belle Murray, 10 00
St. Paul, Olivet Cong. ch., 46; St. Anthony Park Cong. ch., 20.01; Atlantic Cong. ch., 10; People's Ger. Cong. ch., 3; University-av. Cong. ch., 2.30, 81 31
Silver Lake, Cong. ch. 13 96
Springfield, Cong. ch. 10 00
Spring Valley, Cong. ch. 5 75
Waterville, Cong. ch. 2 00
Winthrop, Cong. ch. 9 83—1,313 88

Iowa

Allison, Cong. ch., Mr. and Mrs. H. C. Brown, 10 00
Anamosa, Cong. ch. 35 50
Creston, 1st Cong. ch. 10 00
Davenport, Mrs. Fannie M. Bushnell. 2 00
Des Moines, North Park Cong. ch., 32.25; Greenwood Cong. ch., 16.83, 49 08
Dubuque, Friend, 1 00
Eldora, 1st Cong. ch. 60 00
Emmetsburg, Cong. ch., 64.60; do., Women's Miss. Soc., 18.40, 83 00
Glenwood, Cong. ch. 20 44
Grinnell, Cong. ch., Mary C. Heald, 5; Classmates, toward support Rev. A. B. DeHaan, 2, 7 00
Humboldt, Cong. ch. 17 50
Maquoketa, 1st Cong. ch. 28 30
Muscatine, 1st Cong. ch. 51 55
Olds, Cong. ch. 17 41
Osceola, Jennie M. Baird, of which 3 for Moslems and 3 toward support of missionaries in China, 6 00
Waterloo, 1st Cong. ch., Mr. and Mrs. Emmons Johnson, 10 00
Waverly, Cong. ch. 22 80
Webster City, Cong. ch. 40 25—471 83

Missouri

Eldon, Cong. ch. 8 00
Kansas City, 1st Cong. ch., 670.13; Metropolitan Tab. Cong. ch., 17, 687 13
Meadville, Cong. ch. 3 25
Old Orchard, Cong. ch. 8 35
Richmond, F. F. Dresser, 5 00
St. Joseph, 1st Cong. ch., 34.50; Mrs. Emily S. Keener, 2.50, 37 00
St. Louis, Hope Cong. ch. 7 00
Springfield, 1st Cong. ch. 42 00
Willow Springs, Cong. ch. 3 23 800 96

North Dakota

Glen Ullin, New Glueckstal Cong. ch., 40; 1st Ger. Cong. ch., 8, 48 00

South Dakota

Aberdeen, Cong. ch. 4 47
Bonesteel, 1st Cong. ch. 2 15
Centerville, Cong. ch. 5 14
Custer, Cong. ch. 3 20
De Smet, Cong. ch. 7 47
Gann Valley, Cong. ch. 1 15
Hot Springs, Wm. Black, 6 00
Redfield, Cong. ch. 11 75
Ree Heights, Cong. ch. 8 00
Spearfish, Cong. ch. and Sab. sch. 2 52
Willow Lake, Cong. ch. 5 00
Yankton, Cong. ch. 20 80—80 95

Nebraska

Ainsworth, Cong. ch. 37 08
Bladen, Cong. ch. 9 90
Camp Creek, Cong. ch. 10 80
Crete, Rev. Ledyard E. Benton, 2 00
Lincoln, 1st Cong. ch. 50 00
Rising City, Cong. ch., Chas. Brunne, 5 00
Syracuse, Warren Andrews and Frances Andrews, 1 00
Wilsonville, Walter N. Giles, 30 00—145 78

Kansas

Eureka, Cong. ch. 35 00
Great Bend, Cong. ch. 12 42
Kansas City, Central Cong. ch. 21 80
Leavenworth, 1st Cong. ch. 26 00
Paola, 1st Cong. ch. 33 00
Stockton, Cong. ch., 2.50; J. W. Noyce, 5, 7 50
Topeka, Central Cong. ch., of which 36 from Emma W. Wallace and A. B. Whiting, 66; 1st Cong. ch., 40, 106 00
Valley Falls, Cong. ch., Lida M. Kendall, 5; Mrs. M. E. Rosebrough, 5, 10 00
Wakarusa Valley, Cong. ch., Mrs. Sadie Dickey, 5 00—256 72

Montana

Dillon, Robert Clark, 15 00
Glendive, Cong. ch. 14 00
Great Falls, Cong. ch. 8 37
Livingston, Cong. ch. 12 00—49 37

Wyoming

Big Piney, Cong. ch. 1 50
Buffalo, Cong. ch. 1 60
Cheyenne, Cong. ch., 3.54; do., Woman's Miss. Soc., 9.15, 12 69
Dayton, Cong. ch. 1 50
Glendo, Cong. ch. 27
Shoshoni, Cong. ch. 83
Superior, Cong. ch. 1 50—19 89

Colorado

Colorado Springs, 1st Cong. ch., toward support Rev. Henry Fairbank, 100 00
Denver, 4th-av. Cong. ch., 35; Plymouth Cong. ch., Mrs. W. S. Ward, 2, 37 00
Fort Morgan, Ger. Cong. ch. 12 50
Grand Junction, Cong. ch. 27 36
———, Friend, 8 00—184 86

Young People's Societies

Texas.—Dallas, Central Y. P. S. C. E. 7 50
Michigan.—Sheridan, Y. P. S. C. E. 3 00
Iowa.—Salem, Y. P. S. C. E., for Mt. Silinda, 10 00
Kansas.—Muscotah, Y. P. S. C. E. 2 50
23 00

Sunday Schools

Illinois.—Bowen, Cong. Sab. sch., 5; Dwight, Cong. Sab. sch., 15; Oneida, Cong. Sab. sch., 3; Princeton, Cong. Sab. sch., 12.03, 35 03
Michigan.—Conklin, Cong. Sab. sch., for Madura, 20; Grand Rapids, Park Cong. Sab. sch., of which 30 for Aruppukottai and 30 for Adana, 100; Otsego, Cong. Sab. sch., for Mindanao, 3.75, 123 75
Wisconsin.—Oshkosh, Plymouth Cong. Sab. sch., 9.73; Rochester, Cong. Sab. sch., for Mt. Silinda, 7.40, 17 13
Minnesota.—Bertha, Cong. Sab. sch., 1; Biwabik, Cong. Sab. sch., 3; Mantorville, Cong. Sab. sch., for Mindanao, 7.50; Minneapolis, 5th-av. Cong. Sab. sch., 20, 31 50
Iowa.—Ames, Cong. Sab. sch., Mrs. G. Tilden's Class, for Harpoot, 22.50; Eddyville, Cong. Sab. sch., 1.65, 24 15
Missouri.—Old Orchard, Cong. Sab. sch., Men's Class, 3 65
North Dakota.—Amenia, Cong. Sab. sch.,

Prim. Dept., 1.09; Gascoyne, Cong. Sab. sch., 2, 3 09
Colorado.—Greeley, 1st Cong. Sab. sch., for Mt. Silinda, 15 00
253 30

PACIFIC DISTRICT

Idaho

Boise, Wright Cong. ch. 2 40

Washington

Lamont, Cong. ch. 5 00
Pullman, Cong. ch. 5 00
Seattle, University Cong. ch. 50 00
South Bend, Cong. ch. 3 75—63 75

Oregon

Portland, Hassalo-st. Cong. ch. 9 00

California

Berkeley, 1st Cong. ch., 75; North Cong. ch., 27; L. J. and Miss L. G. Barker, toward support Rev. F. F. Goodsell, 72, 174 00
Ceres, Cong. ch. 5 86
Claremont, Cong. ch., Member, 1 00
Cloverdale, Cong. ch. 5 00
Decoto, Cong. ch. 3 00
Eureka, 1st Cong. ch. 10 00
Los Angeles, ch. of the Messiah, Miss L. M. Lawson, 1; Mrs. Laura A. Kenyon, 25; Friend, 10, 36 00
Oakland, Plymouth Cong. ch., 79.15; 4th Cong. ch., 27.90; Friend, 10, 117 05
Ontario, Bethel Cong. ch., Mr. and Mrs. W. F. G. Blaikie, 50 00
Palo Alto, Cong. ch. 33 00
Pinole, Mr. and Mrs. B. T. Elmore, 15 00
Pomona, Pilgrim Cong. ch., Sarah M. Jacobus, 10 00
San Diego, 1st Cong. ch., Fannie J. Johnston, 1 00
San Francisco, Bethany Cong. ch. 18 45
Sunnyvale, Cong. ch. 8 00
Tulare, Cong. ch. 5 00
Woodland, Cong. ch. 2 25—494 61

Hawaii

Honolulu, Central Union Cong. ch., Ernest T. Chase, 25 00

Young People's Societies

Washington.—Kirkland, Y. P. S. C. E. 13 50
California.—La Jolla, Y. P. S. C. E., for Mt. Silinda, 10 00
23 30

Sunday Schools

Idaho.—Boise, Wright Sab. sch., for China, 60
California.—San Francisco, Bethany Cong. Sab. sch., for Sholapur, 15 00
15 60

MISCELLANEOUS

Austria

Prague, Smichov ch., 8.23; Friends, 1.23; through *Betanie,* for Shaowu, 132.03, 141 49

Joint Campaign Fund

From Joint Campaign Fund, by Dr. Lucien C. Warner, Treas. 3 09

FROM WOMAN'S BOARDS

From *Woman's Board of Missions*
Miss Sarah Louise Day, Boston, Treasurer

For sundry missions in part, 13,022 26
Toward new building for girls' school, Van, 1,000 00
For repairs on property, Gedik Pasha, 2,500; toward new building for girls' school, Sivas, 600; for expenses of missionary, Ceylon, 25, 3,125 00
For salary of teachers in Turkey, 900.51; for salary of teachers in Ceylon, 200; for salary of teachers in Madura, 299, 1,399 51—18,546 77

From *Woman's Board of Missions of the Interior*
Mrs. S. E. Hurlbut, Chicago, Illinois, Treasurer 5,610 00
For Welpton Mem. Building, 1,675 00—7,285 00

From *Woman's Board of Missions for the Pacific*
Miss Henrietta F. Brewer, Oakland, California, Treasurer 1,450 00
27,281 77

Additional Donations for Special Objects

Maine.—Greenville, Union Y. P. S. C. E., for pupil, care Rev. R. A. Hume, 15; Portland, Woodfords Cong. ch., Mrs. C. E. Leach, for pupil, care Mrs. G. G. Brown, 5, 20 00
New Hampshire.—Amherst, Cong. Sab. sch. classes, for kindergarten children, care Mrs. R. S. M. Emrich, 7.01; Bennington, Friend, for hospital, care Dr. H. N. Kinnear, 10; Groton, Cong. Sab. sch., for girls' school, care Mrs. W. C. Fairfield, 1; Manchester, Electa M. Priest, for pupil, care Rev. A. A. McBride, 15; Suncook, Mrs. Geo. P. Thompson, for hospital, care Mrs. H. N. Kinnear, 6, 39 01
Vermont.—St. Johnsbury, Rev. Chas. H. Morse, for student, care Rev. L. F. Ostrander, 4 00
Massachusetts.—Amherst, ch. of Christ, Amherst College, for work, care Rev. A. H. Clark, 85.15; Boston, Sab. sch. class (Dorchester), for native helper, care Dr. E. L. Bliss, 37.50; do., 1st Cong. Sab. sch. (Hyde Park), Kindergarten Dept., for work, care Rev. H. H. Riggs, 5; Boxford, W. P. A., for hospital, care Dr. H. N. Kinnear, 5; Chelsea, Friend, for do., care do., 1; Fall River, Central Y. P. S. C. E., Chinese Dept., for native preacher and Bible-woman, care Rev. C. A. Nelson, 105; Franklin, Miss Hird, 2, and friends, through Miss Mary L. Daniels, 40, all for pupils, care Miss Mary W. Riggs, 42; Haverhill, Center Cong. ch., for hospital, care Dr. H. N. Kinnear, 5; Northampton, A. Lyman Williston, for hospital building, care Dr. F. F. Tucker, 250; Somerville, Highland Cong. ch., Climena Philbrick, for pupil, care Rev. E. H. Smith, 10; Westboro, Cong. Sab. sch., Cady Class, for village school, care Rev. Edw. Fairbank, 40; Worcester, Hope Y. P. S. C. E., for native worker, care Rev. E. H. Smith, 18; do., Plymouth Cong. Sab. sch., Home Dept., for pupil, care Rev. E. H. Smith, 5, 608 65
Connecticut.—Baltic, Methodist ch., for pupil, Smyrna, 3.09; Bridgeport, Mrs. J. H. Van Tassel, for Shattuck Mem. Hall, Oorfa, 5; Goshen, Cong. Sab. sch., for pupil, Jaffna College, care Harry C. York, 10; Hartford, Job Williams, for Shattuck Mem. Hall, Oorfa, 5; New Haven, C. W. Bronson, for work, care Rev. B. V. Mathews, 3; Newington, Julia M. Belden, 5, and Agnes W. Belden, 1, both for Shattuck Mem. Hall, Oorfa, 6; New London, Mrs. J. N. Harris, for church, care Rev. E. H. Smith, 100; Norwich, Harriet Park, 2, and friend, 10, both for church, care Rev. E. H. Smith, 12; ———, Friend, for hospital, care Dr. H. N. Kinnear, 5, 149 09
New York.—Brooklyn, Julia P. Roberts, for work, care Rev. J. P. McNaughton, 50; Gloversville, Jas. W. Green, for hospital, care Dr. H. N. Kinnear, 25; New York, Grace H. Dodge, through Miss E.

M. Stone, for *Zornitza*, 200; Perry Center, Y. P. S. C. E., for native pastor, Inghok, 50; Riverhead, Sound-av. Cong. Sab. sch. and Y. P. S. C. E., for native worker in Sofia, 60; Rochester, South Cong. ch., Ma Dwe Circle, for pupil, care Rev. H. C. Hazen, 10, 395 00

New Jersey.—Haddonfield, Mrs. J. D. Lynde, of which 50 for school, care Rev. Edw. Fairbank, and 50 for school, care Dr. T. B. Scott, 100; Upper Montclair, Christian Union Cong. ch., for pupil, care Rev. J. X. Miller, 12, 112 00

Pennsylvania.—New Castle, Mary E. McJunkin, for work, care Rev. F. J. Woodward, 15; Norristown, Rev. John K. Heebner, for work, care Miss F. K. Heebner, 37.08; Wilkes-Barre, Miss Smith, for student, care Rev. H. S. Galt, 25, 77 08

Ohio.—Brownhelm, Cong. ch., Daisy Circle, for pupil, care Rev. J. H. Dickson, 10; Oberlin, The Oberlin-Shansi Mem. Assn., for expenses of Shansi Mem. Academy, 200; do., Oberlin Kindergarten Training School, for work, care Miss Gertrude Chaney, 82; do., A. H. Currier, 5, and Mrs. Monroe, 5, through Rev. Thomas King, for his work, 10; do., Friend, for work in Balekissar, care Rev. J. P. McNaughton, 150; Toledo, 1st Cong. Sab. sch., for student, Shansi Mem. Academy, 20; do., J. H. Bellows, 25, John Rhodes, 10, John Angle, 5, Grove Patterson, 5, Judge Barber, 5, and Judge Morris, 2, all through Rev. Thomas King, for his work, 52; Youngstown, John B. Lodwick, for work, care Rev. J. P. Jones, 10, 534 00

Maryland.—Baltimore, Alexander L. Seth, for evangelistic work, care Dr. G. C. Raynolds, 5 00

Tennessee.—Nashville, Fisk University, for work, care Miss M. L. Matthews, 6.66; do., Sara Scoggins, for pupil, care Miss M. S. Wiley, 10; Pleasant Hill, Y. P. S. C. E., for work, care Miss Delia D. Leavens, 7.14, 23 80

Texas.—Houston, August Bering, for hospital, care Dr. H. N. Kinnear, 50 00

Illinois.—Aurora, through C. H. Norton, for pupil, care Miss Janette E. Miller, 10; Chicago, Bethany Union ch., for work, care Mrs. Mary P. Ament, 41.77; do., Annie E. Nourse, for School for the Blind, care Miss A. L. Millard, 31.45; Galesburg, Central Cong. ch., Walter Whipple, Arvid Zetterberg, and W. A. Armstrong, for work, care Rev. Edw. W. Felt, 5; do., Central Cong. Sab. sch., Prim. Dept., for work, care do., 12; Sumner, G. W. Cooper, for Salonica Industrial School, of which 44 for two scholarships, all care Rev. W. C. Cooper, 100, 200 22

Michigan.—Olivet, Mrs. L. E. Lanpher, for hospital, care Dr. H. N. Kinnear, 5 75

Minnesota.—Lake City, 1st Cong. ch. Mission Band, for pupil, care Miss Sara L. Peck, 10; Minneapolis, Lowell E. Jepson, for Boys' School, care Rev. H. K. Wingate, 25; do., Hiram A. Scriver, for use of do., 25; Northfield, Carleton Mission of Carleton College, for work, care Rev. H. K. Wingate, 20; do., Donald J. Cowling, for do., care do., 30; St. Paul, People's Cong. ch., for native worker, Marathi, 25; do., Mrs. Samuel B. Green, for hospital, care Dr. H. N. Kinnear, 5, 140 00

Iowa.—Cherokee, Mrs. Clarinda E. Wellman, for hospital, care Dr. H. N. Kinnear, 1; Little Rock and Ellsworth, Cong. churches, through Geo. M. Newell, for his work, 10; Marshalltown, J. G. Brown, for native worker, care Rev. J. P. McNaughton, 35; Mt. Pleasant, Mrs. W. L. Hornby, for pupils, care Mrs. Wm. E. Hitchcock, 10; do., J. H. Mills, for hospital, care Dr. H. N. Kinnear, 2, 58 00

Missouri.—La Belle, Mrs. S. F. Johnson, for school, Bible-woman, and pupils, care Miss Annie E. Gordon, 150; St. Joseph, Mrs. Emily S. Keener, for hospital work, care Dr. and Mrs. H. N. Kinnear, 2.50, 152 50

Nebraska.—Lincoln, Mrs. Henry Hoagland, for pupil, care Miss Stella Loughridge, 10; do., Mrs. J. C. Loughridge, for piano, care do., 1, 11 00

Kansas.—Lawrence, F. D. Morse, for hospital, care Dr. H. N. Kinnear, 5; Leavenworth, 1st Cong. ch., for work, care Rev. and Mrs. J. C. Perkins, 10, 15 00

Washington.—Seattle, A. H. Marsh, for pupil, care Rev. W. B. Stelle, 10 00

California.—Modesto, Mr. and Mrs. E. B. Singer, for scholarship, care Rev. F. E. Jeffery, 15; do., Mr. and Mrs. E. W. Persing, for do., care do., 15; Ontario, Mr. and Mrs. Chas. A. Pierce, for student, care Rev. J. P. Jones, 25; Piedmont, Mrs. M. E. Alexander, for school, care Mrs. Edw. Riggs, 25; Santa Cruz, Mrs. E. N. Ford, for Annie Tracy Riggs Hospital, 25; Saratoga, Cong. Sab. sch., Talitha Class, for pupil, care Mrs. J. C. Martin, 30, 135 00

Canada.—Lorne House (P. Q.), Mrs. J. C. Anderson, for work, care Rev. E. B. Haskell, 10 00

Austria.—Prague, Through *Betanie*, for orphans, care Rev. H. H. Riggs, 1 23

FROM WOMAN'S BOARDS

From *Woman's Board of Missions*
Miss Sarah Louise Day, Boston, Treasurer

For work, care Miss E. D. Cushman,	5 00	
For work, care Mrs. Chas. H. Burr,	6 26	
For work, care Miss Esther B. Fowler,	7 85	
For expenses at Umzumbe Home, care Rev. Jas. D. Taylor,	76 45	
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For use of Miss H. C. Norton,	10 00	
For use of Miss Jean P. Gordon,	5 00	
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For Boys' High School, care Rev. A. N. Andrus,	10 00	
For pupils, care Miss Mary L. Daniels,	12 00	
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For widows' home, care Miss Clara H. Bruce,	20 00	355 56

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For work, care Miss Delpha Davis,	2 00	
For pupil, care Rev. John X. Miller,	2 65	4 65
		3,116 54
Donations received in July,		55,875 61
Legacies received in July,		3,808 38
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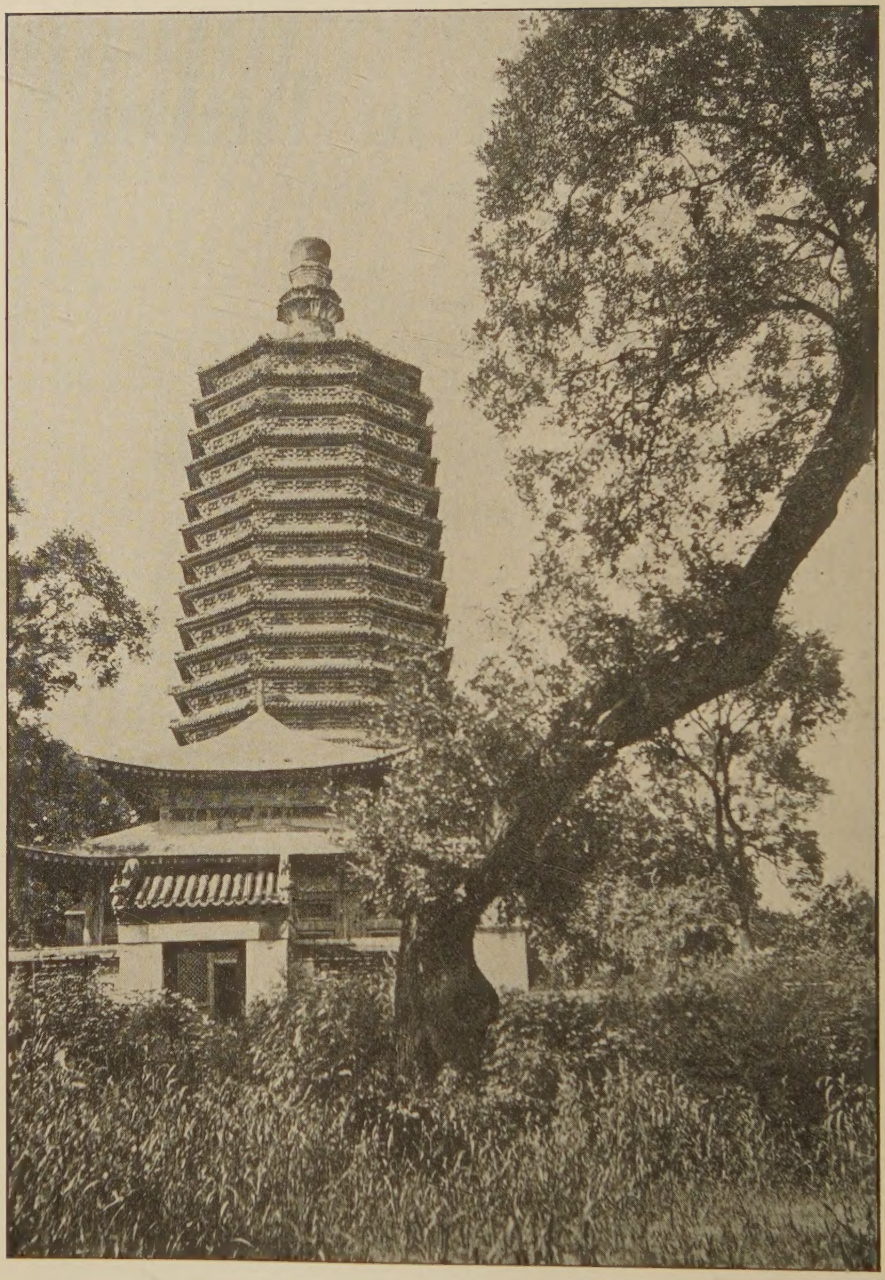
DETAILED PLANS ARE GIVEN IN THE APPENDIX



All over China Buddhist temples are being deserted by the monks and are falling into disrepair. Many of these are being converted into government schools and not a few are passing into the hands of the missionaries to be used as Christian schools. This indicates that a religious transformation of momentous significance is sweeping over China. This picture shows a deserted temple in front of the thirteen story pagoda, not far from Peking.